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In This Issue: An Armistice Day Message

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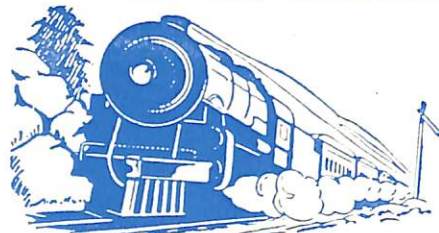
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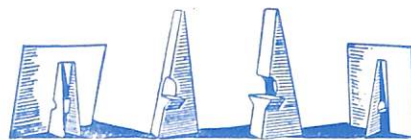
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The Craftsman

*Let us labor well in the scheme of things,
Through effort applied of will;
And weave into life where the motive springs
In creative thought of skill.*

*The skill of an art and a craft designed,
In loom of the life well spun;
Where the threads of thought conceived of the mind,
Leave an imprint there well done.*

*As shuttle in warp and the woof spins forth,
Soul fabric of texture fair;
With a knowledge gained of creative worth,
In art of the weaver there.*

*Or the marble block that the sculptor takes
Where the rough hewn edge has been;
And fashions the lines that a statue makes,
Well chiseled and perfect seen.*

*While the painter's brush on the canvas tells
The artistic form of grace;
In the pose where a master's touch excels,
And harmony embrace.*

*Thus, man may achieve, soul worth of an art
Where love will sweetly abound;
In the paths of Wisdom ruling the heart,
With Truth in character crowned.*

*A crowning of grace with a radiant light,
Design of the will conceived;
With the beauty clothed of a raiment white,
In art of a craftsman weaved.*

—EDWARDUS in the New Age.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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CONGRATULATIONS At the last election of the Grand Royal Arch Chapter of the State of Illinois, William C. Rapp was elected grand high priest.

This is a deserved honor to a man who, gifted with talents of a high order, has ever worked with true Masonic zeal for the good of the Craft.

Modesty to a degree characterizes the new grand high priest. An enumeration of his qualifications would only embarrass him; so the CRAFTSMAN perforce must be content to say to one it holds in very high esteem, "Congratulations and best wishes for a successful administration—a *votre sante*."

UNIQUE The Shrine, that so-called "playground of Freemasonry," has staged some strange ceremonials in its lifetime but probably none more striking than the awe-inspiring ceremony held at the base of the great Boulder Dam on October 20th last. Here, in a setting unique above all others, in a spot which soon 650 feet of water will cover, 250 novices were initiated.

It was an epic event and those candidates fortunate enough to participate will have a unique tale to tell their children in later years, a tale ranking with those of Haroun al Raschid of Arabian Nights fame—a story differing only in the sense that it will be true.

One does not have to go abroad to see great spectacles and this at Boulder Dam was indeed outstanding, both by reason of its magnificent setting and the solemnity of the occasion.

EDUCATION—The annual assessment of one dollar a head heretofore made upon each Knight Templar in the jurisdiction of the Grand Commandery of Massachusetts and Rhode Island has been dropped. Hereafter bills for dues will not contain that item.

This particular Fund has been capably handled in this jurisdiction and much credit is due to the able men who administered it. They have avoided many of the pitfalls into which others have fallen. Since the organization of the Foundation 880 young people have derived benefit from it and according to the last report 1,283 loans, aggregating over \$233,000, have been made.

It is doubtless true that many men who annually paid the small assessment did so with an incomplete understanding of the purposes of the Foundation, and the way and manner in which loans were made. This was due primarily to a failure on the part of the commit-

tee in charge to make a direct report on the subject to the individual Templar other than through the Annual Proceedings which few receive or read.

ADMONITION On another page of this issue appears an abstract of proceedings of the last quarterly communication of grand lodge held in Boston, in which is set forth the matter of what constitutes offenses against Masonic law.

This is timely and informative. In the past members of the Craft have ignored the implications of their Masonic obligations. It is well that they should be reminded that they cannot with impunity continue to do so.

If one particular criticism may more than any other be leveled at the organization in this country today, it is that members hold their obligations altogether too lightly. Too often it is true that, once admitted to the fraternity, men forget that they have assumed a certain relationship toward their fellows both in and out of the Craft, which carries a responsibility a little higher than the ordinary concept of everyday relationships.

How true it is that men, supposedly banded together by ties of indissoluble brotherhood, ignore these ties, meeting their brethren even in lodge almost as strangers. How true, too, that these same individuals in their business and social contacts forget the high principles to which they have solemnly subscribed. Offenses against Masonic law are much too common, and the Grand Master of Masons in Massachusetts is to be congratulated upon his wisdom in recognizing the evil of this disintegrating influence within the Craft and calling attention to it in emphatic language.

PEACE If there is any party, political or otherwise, which has any appeal to the Masonic fraternity, it is that one which places at the head of its platform, keeps it there, and everlastingly advocates the urgency of world peace.

By far the greater proportion of the world's problems today, its unhappiness, suffering, poverty, fear and misery, are directly attributable to war.

The whole world economic situation is affected directly or indirectly by the curse of wars, past and future, and the foul trail of destruction, waste, and unutterable ruin of character and property in its train.

With all the specious arguments of strong (?) men whose mighty minds would glorify the strength of a race by its warlike qualities, and the slimy, seductive sophistries of the politician who seeks to arouse by pub-

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Alfred Hampden Moorhouse, Editor and Publisher.

lic clamor the spirit of war, as well as the threats of war by appeals to patriotism (often the last resort of a scoundrel) there yet remain the plain proofs in human wreckage, mental and physical, which war produces, and which these same loudspoken individuals most carefully avoid reference to, as concrete evidence of its complete futility.

Why, then, in the face of the fallacy of the thing itself does war or preparation for it persist? What steps can be taken to outlaw it?

A plebiscite of the people of all nations would unmistakably show an overwhelming preponderance of opinion against it. Probably not ten per cent of the people outside insane asylums could be induced to vote for war, and yet preparations for "the next war" proceed with unabated ardor. Is there no way to stop it? Or are the individuals and organizations whose selfish interests blind them to all else but profits so firmly fixed in the body politic that they cannot be dislodged?

Certain media are provided for the election of governmental representatives in most countries. There are, it is true, nations which are no longer functioning under free government, and herein lies one of the principal elements of danger. Yet even the dictator does not seek war, no matter how much he struts and spouts about it. He knows better than any that war would eliminate him. Therefore, why should not some international agency be constituted to put into effect the people's will that this loathsome thing may be cast out, and the chief deterrent to human happiness be relegated to oblivion. It can be done—and if the world and our boasted civilization is to continue, it must be.

COERCION One of the most irritating phases of the hourly changing governmental program is the assumption that executives all acquiesce in its fulminations.

For instance the code authority of the NRA: Many sound business men, successful in the past in the conduct of their affairs, operating their businesses honorably, with justice to their employes and some small profit to themselves, do not agree with the edicts of the Act. They resent its interference in the most intimate details of their operations; they have not sought the blue eagle as a symbol—in fact many anathematize it; they object to its coercive terms and resent its levy on their scanty funds by so-called financial "contributions" or assessments. They had no part in

the organization of NRA, and decry its insidious and impracticable implications. They reason with logic that it is an uninvited and unnecessary interference with their rights and the liberty granted them under the Constitution.

After all, can Americans call themselves free people, and this a free country, when in so many invidious and insidious ways their efforts to live a free life are restricted and circumscribed by government edict?

The slogan, "taxation without representation" helped win this country's independence from Great Britain. Today, in every direction, business and the freedom of the individual to develop his own talents is denied. He cannot be said to be "free," and yet he pays the heavy bills to support oppressive measures through taxation.

In other countries, such as Russia, Italy and Germany, dictatorships control the acts of their nationals. The United States differs from them only in degree. A feature of our national shortcomings is the extent to which crime flourishes. The law which *should* protect people and control the destructive and criminal agencies are flouted. Apparently, the gangster, racketeer and evil politician may practice his profession with impunity. Certainly the record set forth in the daily press, of crimes against the home and property, is a blot upon our escutcheon.

When government has demonstrated its ability to control and punish the lawbreaker, it can then take up in orderly fashion abuses in the industrial and economic life of the country, and people will begin again to have faith in it. Until that time, and it will be a slow process, no clear-thinking individual can escape the conviction that he no longer lives in a free country; rather will he believe that the machinery of our democracy has broken down and a makeshift, experimental contraption substituted which is foredoomed to failure by reason of its topheaviness.

The history of the fall of Rome covered about seven hundred years. Signs of the decay and ultimate destruction of that State doubtless appeared to its members of so infinitesimally small and slow a nature that few comprehended the full scope of contemporary events or realized its complete significance—or cared.

Somewhat similar conditions exist today in this country. The only difference seems to be the speed at which the so-called American system is headed for its end: what transpired between B. C. 460 and A. D. 250 in Rome, is in a fair way to being accomplished here in 50 years.



A Monthly Symposium

Topic: Jurisdictional Amenities— How Far?

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JURISDICTIONAL AMENITIES—HOW FAR?

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

THE discussion of this subject is prompted by a suggestion from a grand master who has informed us that he contemplates closing his lodge and inviting the grand master of another, distant, state to officiate as master, with other visiting dignitaries in other stations.



The universality of Freemasonry implies a fraternal association and mutual accord among its officers as well as individuals, whereby, perchance, a visiting dignitary, presumably the head of his local or grand lodge, is accorded freely and gladly opportunity to preside in his host's place over the organization in a jurisdiction in which he may be, for the time being, a guest.

This, it seems to us, is a perfectly proper and delightful gesture of courtesy; of interest to all who may be privileged to be present, instructive in the degree to which a new and fresh inspiration is invoked by the experience or versatility demonstrated by the visitor in the Work. As strengthening the ties between lodges and within the jurisdiction or in grand lodges where the visitor is from another state it deserves commendation and encouragement. The merit of the courtesy is obvious. And yet it can be overdone—although we know of no such instances.

Necessarily, election to high office in the East or Grand East imposes a heavy responsibility. No letting-down in the dignity of the work, or levity in the general conduct of the presiding officer is, therefore, to be tolerated. This latter seems supererogatory, for it is inconceivable that any guest would forget for a moment the dignity of the office he temporarily fills or the respect due to his hosts.

All too frequently insularity results from aloofness engendered by infrequent association with one's fellows. At many gatherings of Masons and others most valuable results accrue from an interchange of ideas. Lack of it sometimes breeds distrust and ill will. Good will invariably results from a sympathetic and appreciative understanding of "the other fellow's" actuating motives, especially where, as in Craft meetings, men foregather in a great humanitarian cause, meeting upon the level and apart from the superficialities of the world outside the lodgeroom.

Frankly, this writer is strong for the encouragement

of lodge amenities in and out of jurisdictions. As a binding force it has few equals, and is of the very essence of brotherly love.

It is not altogether an uncommon practice, is always unique, and the proposal, coming as it does from the Grand East of one of the southern jurisdictions, serves to emphasize still further the delightful courtesy for which the South is famous.

WIDE LATITUDE DESIRABLE

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

WITH varying and conflicting local regulations established for the government of grand lodges, there is much room for conciliation, concession and amenity when matters arise in which more than one jurisdiction is interested.



We believe in the widest extension of the principle of the universality of Freemasonry, a tenet of which the fraternity boasts, but does not in all matters put into practice. There is nothing incompatible with the sovereignty of grand lodges in this principle. The theory of universality presumes that all Master Masons are first and foremost members of the Masonic institution, and as such are bound together in a fraternal brotherhood. The establishment of grand lodges and constituent lodges is a matter of necessity and convenience for the government and proper functioning of the Craft. Within the limits of their jurisdiction grand lodges are sovereign bodies, subject only to the landmarks, traditions and generally accepted practices of the fraternity, yet they are but a component part of the institution of Freemasonry.

The several grand lodges in the United States are separated by imaginary lines, and it will not promote the universality of the Craft to convert these lines into barbed wire entanglements. Regulations there must be, but many of these may be waived with safety and advantage in inter-jurisdictional proceedings. Isolation and aloofness will not foster goodwill and harmony.

We understand that the topic of jurisdictional amenities was suggested by a proposed gathering, at which a number of lodges from adjoining states were to be opened in a joint meeting—with the approval and participation of their respective grand masters—and that the dozen or more lodges from two states will be opened and closed by grand officers from three sep-

arate jurisdictions. A meeting at which more than one lodge is opened, or the opening of a lodge outside of its own jurisdiction, is of course unusual, but if these things are done with the sanction of the grand lodges concerned, we can see no harm in the procedure. Doubtless jurisprudence committees might take a different view.

Such affairs naturally are for the purpose of promoting inspiration, enthusiasm and closer relationship, and in this capacity are productive of good results. Technicalities and non-essentials should not be permitted to obstruct amenities between jurisdictions, although it must be admitted that determination of what is proper to be done lies within the judgment of the grand master of the jurisdiction involved. Amity, harmony and goodwill prevails between grand jurisdictions, and intimate fraternal intercourse will preserve and increase this highly prized comity.

At the risk of being considered radical and unorthodox in some quarters, we venture the opinion that greater amenity between the various bodies of the so-called York and Scottish Rites of the fraternity would also be of worth and value to the Masonic institution as a whole.

SHOULD GO TO THE LIMIT

By JAS. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

WHILE the subject of inter-jurisdictional intercourse is interesting, it does not seem to present any particularly puzzling or intricate problems. The courtesy due the guest from a host, especially of one dignitary to another of equal standing, would seem to provide a proper system of conduct.



When one governmental dignitary visits a brother official of another country, the host usually does everything he properly can to make the guest feel comfortable and at home. The band usually plays the national anthem of the country represented by the visitor; if necessary, food to which the guest is accustomed is prepared and served in his accustomed way. The flag of his homeland is prominently on display. His manners, habits and customs, as far as known, are reproduced to make him feel at ease; and in fact, everything possible is done for the comfort, convenience and satisfaction of the guest. Friendly courtesy goes the limit.

Like rules, it appears, should, and usually do, govern the friendly and official visits of representatives of one Masonic jurisdiction to a brother official of another territory. In fact, all that one gentleman may do for a gentleman guest, or any courtesy that may be extended by one governmental dignitary to honor an official guest from another country, may—and should—be extended by one grand master to a visiting grand master from a sister jurisdiction. And even more, for to the courtesies that are expected as between gentlemen or kings, should be added those due

from one brother of the Craft to a distinguished Craft leader from another state. Presumably, in addition to being a gentleman and ruler, he is also a brother Mason, and is thus entitled to added consideration at the hands of all Masons, more especially a brother ruler.

Anything that does not violate a Masonic landmark or contravene the Masonic law of his own jurisdiction can, and properly should be done for his comfort, satisfaction and enjoyment. Else would the host be a traitor to his pretensions as a gentleman and recreant to his professions as a Mason.

All intercourse between jurisdictions, whether by correspondence or in person, should as a matter of course be courteous and kindly, open-hearted and without deceit. The Masonic leaders of two jurisdictions represent thousands of craftsmen in their respective states. The universality of their professions, the dignity of their office and the good name of Freemasonry alike demand the best of their courtesy, good judgment, kindness and brotherly love in properly honoring the visible head and leader of thousands of their respected and respectable brethren of another state.

PEACEFUL INVASION ALLOWABLE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

IT is difficult to formulate the subject for present discussion. It came to one of our number as a mere suggestion, difficult to put in concrete form. We take it that the question, in its broadest sense, is whether jurisdictional lines can or should be disregarded, allowing a grand master to open lodge outside his own territory, and to confer a Masonic degree according to the specifications obtaining in his home bailiwick. If experience had not long ago warned that the particular form of words used on one or the other side of grand lodge boundaries does possess a sacredness that allows for no question-



ing, it might be held that Masonic comity and the universality of the Craft would allow such peaceful and truly fraternal invasion, with permission asked and accorded. In such case it might be considered that mere verbal variations of ritual and the touchiness of sovereignty would still permit such visitation, and the result be regarded as "good and true work," even if performed by invaders. Personally we are not overly concerned for any particular arrangement of phrases, knowing that all our ritualism has suffered change, as may have been the whims or the opportunities of several generations of tinkers. As for strict sovereignty, the different grand lodges are finding that there are matters so important, even in Masonry, that they run beyond state lines. But then this writer is a heretic, and fear of condemnation by the orthodox purists causes him to walk warily.

However, it is of proof that there is a yielding of the rigid lines that have kept brethren sealed within fixed territory, each group unable to move freely or on equal terms beyond the guarded boundaries. These,

as we hold, are for purposes of administration; not erected and made sacrosanct by a generally inclusive taboo. As I write, the Grand Lodge of California has just closed its annual communication. At this session it was proposed that a grand master or officers of an outside jurisdiction may, having first secured permission of our grand master, come within the state, and here confer a degree according to the work used in the outside territory. The proposal was regarded with disfavor by the committee to which it was referred. But the proposer stuck to his guns and won out.

The particular case at issue had to do with Nevada. The connection between the Masonry of the two states has been and is very close. The first lodges of the Sagebrush State were chartered by the Grand Lodge of California. Between one of the lodges of San Francisco and one at Reno there has been a closeness of relationship delightful to contemplate, and visitations back and forth have become traditional. But hereto-

fore the actual working of degrees by the visitors has been a privilege denied.

For the future we hope, now and again, to compare the work of Nevada with our own. Of course, each side will remain convinced that its arrangement is away and beyond that of any other. But no harm will be done, and the boasted universality of Masonry will be enlarged by a few miles on the national map. And in spite of some inevitable head-shaking, we believe the sacrosanct working of our lodges will not be seriously tainted by an occasional exposition of the Nevada ritual. Even if a Californian candidate should by chance be made a Mason by the invaders and according to Nevada working, we would still hope he would be fully entitled to all the rights and privileges of the Craft.

Verily there have been others than the Big and Little Endians of the Kingdom of Lilliput, who have quarreled over extremely small things.

Symbolism of the Three Great Pillars

By BRO. G. G. CALVERT, New Zealand

"A symbol is like a pane of glass, something to be seen through, not to be looked at. When it gets old, dusty and opaque, then it becomes the object instead of the medium. Successive generations come to the window through which their ancestors, or, perhaps, only a keen-sighted mystic, formerly saw the light. But, in the course of time, the glass has darkened, and become obscured by neglect to keep it clean, or it has become encrusted with the gold and gems with which the pious devotees have adorned it. Still many come and kneel before the window and go away pretending that they have seen the vision."

This fraternity of ours is established in strength in many countries of the world, in many different languages, and therefore amongst men with widely divergent views on life. Its teachings are acceptable to all, yet the interpretations of its symbols—the light seen through the pane of glass—must be many and varied. One such interpretation is here presented for your contemplation.

A candidate for Freemasonry must believe in the existence of the Supreme Being to qualify for the ceremony of being initiated, and having professed this belief is very soon made aware of the awe and reverence in which God is held in all our undertakings. The Biblical story of the Creation is quoted while the candidate is still in a state of darkness—emblematical of ignorance, and of the designs of the Great Architect of the Universe being beyond the utmost stretch of the human mind. Yet one is enjoined to study nature in order to develop intellectual light and dispel ignorance; and the more nature is studied the loftier and more comprehensive will be our ideas of the Great Creator, the First Cause of all things.

So we as Freemasons all commence our Masonic career on common ground—a belief in God and the recognition of His superhuman controlling power—which is a good definition of "Religion."

If, therefore, as seekers after truth, we turn to Freemasonry for guidance, there are many signposts pointing the way for us, if we have eyes to see. We are strongly advised to learn all that science can teach us, "to contemplate the intellectual faculty, and to trace it, during its development, through the paths of heavenly science, even to the throne of God Himself."

WISDOM

Our lodges are supported by three great pillars, and the first of these is called Wisdom.

The first instrument to be presented to the entered apprentice is the twenty-four-inch gauge, to enable him to measure the size and extent of the work he is about to engage in.

Lord Kelvin, one of the greatest of scientists, used to say that "*to be able to measure* is, in any subject, the *first step* to real scientific knowledge. Till you can measure quantities and express them in numbers you may have the beginnings of knowledge, but you cannot claim to have reached even the beginnings of science."

In mechanics, in heat, in physics (or natural science in general), it is through the alliance between science and practice that the art of measurement has been evolved. In the beginning came geometry, and the word itself tells a tale, reminding us that the origin of mathematics was the practical need to measure land (geo-earth, metria-measuring). It was to meet the needs of engineers that Whitforth brought precision into mechanism by laboriously creating for the first time a true straight edge, a true plane surface, a satisfactory screw. But this was no less a service to science: it made practicable the devices for measuring, the gauges, the standards, that are now famil-

iar alike in the laboratory and the workshop, and to which are very largely due the amazing modern progress in scientific knowledge. Thus the very first lesson to be learned by an entered apprentice is the importance of *measuring*, the basis upon which rests the scientific knowledge of today.

I imagine that this fraternity stands alone in giving the Creator the name of Grand Geometrician."

The fellowcraft is directed to extend his researches into the hidden mysteries of nature and science.

The true seeker after truth should always tread this path with proper humility. The Masonic searcher would naturally turn to the V. S. L. to regulate his actions by the Divine precepts it contains. In the Proverbs of King Solomon he would read:—"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding."

A Freemason extending his researches into the hidden mysteries must feel that many of the admittedly able men of science have lost sight of the God who has given them the intellect to enable them to pierce what *even now* is only an infinitesimal way into the marvelous wonders of this world we live in. This research has been going on all through the ages—since as far back as we have records. Many great leaders have risen, men who have pushed their way further than their fellows into the unknown, and have made prodigious additions to our knowledge of the universe. Names to conjure with, these—Gallileo, Newton, Darwin, Faraday, of the past—Einstein and Rutherford of today—only to mention a few. Each of these men gave to mankind an epoch which led to a great flood of light on the darkness previously surrounding a portion of the wonders of nature.

Amongst lesser minds than these, there has often been a tendency to hail such great discoveries as explaining everything—even to thinking that now that man knows so much he need no longer treat his God with the awe and reverence which are due from the creature to his Creator. Yet the great men themselves are usually noted for their humility and simplicity of character.

Scientists have recently been celebrating the centenary of Faraday, who gave the world the knowledge of how to produce electricity for the service of mankind. Dr. Crowther, the physicist of Cambridge, writes of Faraday:—

"His was a deep-rooted belief in the simplicity of nature. He felt that, underlying the complicated display of many and varied forces which mould our universe, there was a deep harmony, perhaps even a unity, which it should not be beyond the powers of science to reveal, that heat, light, magnetism, electricity, chemical attraction, were but the names by which we distinguish different manifestations of the same power, and that in consequence there must exist between them relationships of a very intimate kind, which by proper means might be brought to light."

Sir William Bragg concluded a broadcast lecture on Faraday recently thus:—"But we all love the man himself for his simplicity of faith and purpose, for his

breadth of vision, and the humility of his thought, for his kindly generosity, and for the light that he shed around him."—Surely a truly Masonic ideal of a man.

So each one of the world's great men has made his contribution to the amount of our knowledge—nevertheless when it has all been added together what an infinitesimal amount we know as yet.

Darwin gave us this theory of evolution, a large contribution for one man, yet very little of what there is to know. Quite recently a special article appeared in the *Christchurch Press*, giving us an outline of the theory of evolution by one of the best informed teachers on this subject in this country. Two short quotations from this article are as follows:—

"Much more experimental work remains to be done before final conclusions can be drawn," and "As to the origin of the wider differences, between families, groups, or classes of organisms, we are still more or less in the dark."

The present age has been one of wonderful progress, and the average man has not been able to follow, through his own reasoning, the scientific statements he is asked to accept as truth. At a scientific meeting in this city not long past, an address was given on the structure of the atom. The lecturer prefaced his address by quoting from a lecture by one of the world authorities of a few years ago his remarks that the atom was the ultimate particle of matter. He then showed that in the present state of knowledge the atom was composed of many particles arranged in different ways around a central nucleus, and each known element was merely a different arrangement or pattern of the same particles.

So the world authority of a few years ago was shown to be entirely wrong.

No subject has been more criticised than the Biblical story of the creation. No scientific proofs are available as to the creation of man, particularly of the soul of man. As it is always a subject of absorbing interest to men, it was refreshing to find in a book recently published by a leading American engineer—a mathematician who has specially studied the Universe and the forces which guide and control the movements of the heavenly bodies—a very strong belief in the Bible and in its story of the creation. He says: "Nothing has been the subject of more change and revision than the sober dicta of modern science. The Ten Commandments have never needed revision. I believe in the Bible and the Biblical account of Creation. There is nothing in the Bible that leads me to believe that the several steps of creation were instantaneous—that creation was completed in six times twenty-four hours. There was nothing to measure 24 hours. A day is exactly what the account tells us, an evening and a morning, a time of darkness and confusion followed by a time of light and accomplishment. It was evening, night, when God said, 'Let there be light,' and it was morning, day, when the light came into existence and gave form to matter. Our little period of 24 hours is a minute counterpart of that and the other creative days.

"Recent discoveries seem to indicate that from distant space a flood of short wave emanations reaches

this earth, and that it is possible that some benign, life-giving influence is contributed by this gentle flood of waves.

"The materialist who denies God cannot explain the mystery of life and the existence of mankind, or even the seemingly conscious acts of plants. For instance, allowing their roots to penetrate just so deep into the ground for proper nourishment and for perpetuity the next season, adjusting that depth by absorption or growth, if the ground level should change; storing food in branch or root for the plant's growth the next season, before the ground thaws to admit absorption from that source.

"All of the materials of the most modern radio or aeroplane were in the earth when man arrived.

"The Biblical account says: 'In the sweat of thy face shalt thou eat bread.' It is a peculiar fact that all bread grains have to be cultivated."

A professor of Biology tells the following story of a wasp:—"One of the creatures which offer an insoluble puzzle to the materialists is a certain variety of wasp that performs some wonderful feats in its ordinary routine of work for its unborn children. This wasp builds its home underground by laboriously excavating a few rooms, perhaps three or four, in itself an almost herculean task, when one considers that the work consists of carrying tiny grains of sand and dirt up through the special opening provided with a trapdoor arrangement so as to provide safety and privacy for the busy mother.

This devoted parent knows that its tiny offspring, when hatched, must have, for its food supply, living meat. Nothing else will be accepted, and this curious appetite presents a formidable problem for the wasp to solve. But while preparing the home for its babies whom it is destined never to see, it has not forgotten to look for the proper rations, and on a neighboring vine, in the persons of one or two fat, succulent caterpillars, they are found.

When the hidden rooms are completely ready, the wasp is confronted by a most delicate surgical operation, requiring precise knowledge of anatomy and the possession of inconceivable surgical skill, along with the necessary tool of the most delicate description. The caterpillar must be completely and instantly paralyzed, but not killed, by the very first attack. The attacker goes up to the unsuspecting caterpillar and with a lightning-like thrust of its tiny lance, penetrates one of the nine central ganglia, or nerve centres, which are to be found along the abdominal wall of the crawling victim. These nerve centres are only of microscopic size, and the anatomical instinct, and operative skill which enables it to make helpless its opponent at the first stroke is, in many ways, one of the most striking phenomena in all nature. Not content with one sword-thrust, it proceeds to puncture the remaining eight ganglia, until there is scarcely a movement visible. Then the living meat must be transported to the distant home, necessitating the exhibition of amazing strength as the little insect tugs, pulls, and pushes the caterpillar home. When it is safely dropped into the room where it is to be needed, the mother wasp displays another bit of inexplicable wisdom. The head of the caterpillar contains, of course, the vital organs, which, if eaten, would immediately result in the death of the

necessary food, and the consequent annihilation of the infant wasp. The mother, apparently sensing this important fact, never lays its eggs on the head but always back on the tail end. In due course, after the mother has departed, leaving the egg to bring forth the baby it will never see, the larvæ wasp is hatched, and finding its food directly beneath it, takes an ample bite of the caterpillar, still living but helpless, and when the entire immature butterfly is consumed, the larva or worm which is to develop into the fully developed wasp goes into the next or pupa stage of its life history, all of its wants having been supplied by the splendid work of its unknown mother.

Is it possible to conceive of these wonderful powers as the product of any evolutionary process? In that case, there was a time when the wasp knew nothing of anatomy or surgery. If that is true, what would become of the wasp when it attempted to paralyze its meat supply? There is but one answer: The wasp would be killed and the entire race of wasps would be annihilated, so that today there would be no such wasp family to be found. We are compelled to believe that the first wasp knew as much as its modern descendants, and possessed a knowledge which must have been conferred by an Omniscient Maker."

* * * * *

There is no need to quarrel with Darwin's idea of the survival of the fittest and the influence of environment in that survival. The crux of the evolution question is the assertion by materialists that man is the product of blind chance, and is merely an intelligent beast. The Masonic searcher who studies the hidden mysteries of nature and science, with the sure foundation of a belief in God, and treads the path with the humility and reverence due from the creature to his Creator, will find himself in a sublime field for enquiry which will prove to him God's wisdom, the existence of an ordered plan, and will endow him with the hope of eternity.

Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding.

The fear of the Lord is the beginning of wisdom.

* * * * *

STRENGTH

The first word an initiate in Freemasonry is taught to use has the meaning "in Strength." Reflecting on this meaning afterwards, he must realize its fundamental importance amongst mankind in general, and Freemasonry in particular.

"From the foundation laid this evening may you raise a superstructure perfect in its parts and honourable to the builder."

Any building or edifice that is to be of any permanence, whether it is constructed of material or non-material things, must be built "in strength."

Our Craft is firmly established in non-material things—strength of discipline, strength of character, strength of example, and that strength in which we are supported by each other, the strength of unity. K.S. has told us that "wisdom is the principal thing," and teaches us how to obtain it. He then says: "A wise man is strong; yea, a man of knowledge increaseth strength."

THE MASONIC SYMBOLS OF STRENGTH

The second of the three Great Pillars on which our

lodges are supported is called Strength—strength to support. Strength is represented by the Doric order of Architecture, being the strongest and most massive of the orders. The Greeks were the first to regulate the height of their columns on the proportions of the human body, the Doric representing a strong man. Scamozzi uses a significant term to express the character of the Doric order: he calls it the Herculean, and is considered to be the most ancient and best proportioned of all the orders. It has no ornaments on base or capital except mouldings. Being unadorned with ornaments, one is free to contemplate Strength in its simplest representation. At the entrance to our lodges stand two immense pillars of brass, symbolizing strength and stability, and of such importance in our ritual as will make them remembered by Freemasons for as long as they live.

The Chapters on the top, of five cubits in height, are surmounted by two pommels or globes which, according to Masonic tradition, were the archives of Freemasonry, and contained the maps and charts of the celestial and terrestrial bodies, denoting the universality of Masonry. The destruction of these immense pillars, the magnificent temple, and city, is significant of the weakness and instability of human greatness, and that our strength can only be in God; and faith in Him is the only foundation on which we can build our future temple of happiness to stand firm forever.

The Lewis, which is dovetailed into the Perfect Ashlar, denotes Strength, to support us in all our lawful undertakings. It also denotes the son of a Mason, whose duty it is to support his aged parents, when they are unable to labour or bear their burden of cares.

* * * * *

Strength being symbolized for us in the lodge room in so certain a manner, it is but natural that Freemasons should regard material things outside the lodge which denote strength as having special significance for them. The forest giant, conqueror of the furies of many tempests; the nobler works of man, such as cathedrals and large bridges. Should they pursue their studies into the hidden mysteries of nature and science, further examples come to their ken. The spider's web is one of the strongest materials known. It is many times the strength, area for area or weight for weight, of the strongest steel. Should our chemists ever succeed in manufacturing a synthetic spider's web as a commercial proposition, it will revolutionize the art of bridge-building. A great shining suspension bridge could be built of span, not measured in feet or yards, but in units of miles.

But Freemasons are always enjoined to use the symbol, and see beyond into the inner meaning. Do not let us lose the substance for the shadow. Let us remember the advice of Polonius to his son Laertes: "Those friends thou hast and their adoption tried, grapple them to thy soul with hoops of steel."

BEAUTY

Almost immediately on entering a Freemasons' lodge for the first time, the candidate kneels and hears a prayer containing these words:—

"Endue him with a competence of thy Divine Wis-

dom, so that, assisted by the teaching of our Masonic Art, he may be enabled to display the Beauties of true Godliness."

The "beauties" here referred to are the beauties that adorn the inward man.

Beauty is one of the most difficult of subjects to define, when applied to outward forms. That combination of qualities in human face or form, or in other objects, which delights the sight and causes it to appear beautiful depends almost wholly upon the mental training, experience and outlook of the beholder.

Here the Freemason stands on firm ground. Beauty, the indefinable to others is shown to him to consist in fine thoughts, in work well done.

Beauty cannot be measured in amount of decoration applied to an object or person, but is the thought conveyed to the *Inward man*, on perceiving the person or object or thought shorn of all non-essentials. The plain man of few ideas can be equally beautiful with the aristocrat of highest learning. So can we all see beauty in the lined and care-worn face of the aged. Likewise, ugliness can be conveyed to our mind by both the plain and the ornate.

"Beauty to adorn the inward man" immediately draws our attention to the fact that there is an outward man, and that the Masonic teaching refers to the spiritual and non-material part of our make-up. The materialist who will not acknowledge aught but the outward and visible man has no place among Masons.

Beauty is one of the fundamentals of the Craft. All our teachings are towards the acquisition of this virtue. The acquiring of beauty, however, follows after the application of the principles of virtue. It is the completion of the structure, so to speak. The beauty emerges from the life of honest toil done with the highest motives when the fripperies and trimmings are removed, as the beauty of a well conceived and designed and honestly built structure stands forth when the scaffolding and falsework are removed.

The structure that is designed well for a particular purpose, that is well and conscientiously built, and that properly performs the purpose for which it was designed, must fulfill the prescription of Beauty.

Each one of us spends his life in the building of a structure. It is this structure by which we will be judged after the material or *outward* man has returned to the earth from whence it came. The use of Masonic symbols ever acts as a guide to help us to mould our character by faithful workmanship on secure foundations, guided by wisdom and exemplary conduct, supported in strength obtained from knowledge, and the superstructure thus raised—stability and integrity of character—will be a truly Beautiful Masonic ornament.

Work founded on wisdom, supported by strength, must of necessity be beautiful.

Out of Wisdom comes Strength. Out of Wisdom comes Beauty. "Wisdom is the principal thing; therefore get Wisdom."

The fear of the Lord is the beginning of Wisdom.

* * * * *

Our lodges are supported by three great Pillars. They are called Wisdom, Strength, and Beauty: Wisdom to contrive, Strength to Support, and Beauty to

adorn; Wisdom to conduct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man."

Said St. Paul to the Philippians:—

"Finally, brethren, whatsoever things are true, what-

soever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Paying One's Debts

By ERNEST CRUTCHER, M.D., 32°, Los Angeles

"I absolve thee from thy sins." Is not that absurd? Would it not be more rational to say: Go pay your debt, whatever it be. Make restitution, heal the hurt, restore the extortion, make good the injury, repair the wrong, ere you are free from obligation, or that it can be said to you: *Absolvo!*

Ergo te absolvo, indeed! By what right may this be said to any one because he has "confessed" unless he has repaid, or striven to repair a wrong? By no logic or reason can one be absolved from, eventually, paying his debts, in full. The event of death does not wipe it out. "Whatsoever a man soweth that shall he also reap," inevitably, invariably. That the wrong-doer is not brought to justice in this brief career, or that he lives and enjoys the fruits of evil during his present life, by no means absolves or releases him from full payment in the end. It is cogency of reasoning that makes reincarnation a just procedure and rational. Peradventure, some of the woes that come to us in the *today*, are tares we ourselves sowed in a precedent career. Is it not right that we be made sympathetic by suffering perhaps the same pain and distress we caused others to endure by selfishness and heartlessness heretofore?

Really, it pays to do the right by our fellows. It pays to be loyal and true to oneself. We cannot be untrue to others without being in debt, and having to pay, pressed down, heaped up, running over. "Always pay," said Emerson. "Sooner or later, we *must* pay."

The ignorance of conceit, and the conceit of ignorance. Pitiably, but for the absurdity of both. Can either be cured except by the hurt of mortification, sorrow of some sort that shall show the unfortunate the folly of his self-esteem and assurance? Tests come to such, freely, and much discomfiture, until self-knowledge is awakened. Cure is only had by distress of mind that causes reflection.

St. Gregory declared, "Beliefs are drags on the chariot of truth." God is unknowable, and man's conception of Him changes with advancement in knowledge. Both phases are evolutionary. With each unfolding comes a larger, nobler appreciation of the Ineffable. And our foolish fears of death, how nonsensical, if a lover of God. "He doeth all things well."

Think then you are Today what Yesterday you were—Tomorrow you shall not be less.

Successive creations, or old species taking on new configurations or functions, seem to come to earth all the time, and old forms pass away. Thousands of de-

funct species are unearthed to corroborate science in evolution convictions. As living conditions change, with food scarce or plentiful, changes occur in digestive and other organic physical apparatus, modified to meet new conditions and necessities. Removing from a warm to a cold region causes blood changes to meet requirements; acclimatization, and *vice versa*. This is a phase of evolution, too. So of theologies: as we grow wiser and free from superstition and fears, our Bibles will take on a greater comprehension of God, His mightiness and goodness. To think is to perceive a Being above and outside the thinker. Every theology asserts God is everywhere. If so, then He is in me, in you, in all. The "lost soul" becomes impious, wicked, insolvent avowment. If any are lost, is not the Creator robbed of a part of Himself? Can a God of love hate Himself or His creation? What monstrous lies are told of our Father—our gracious Father.

A cynic said: "There never was but one Christian, and they crucified him." The aged Israelite, David, gave several lovely ideas of pious sort, but in his haste he said: "All men are wicked; all men are liars." Not altogether poor judgment, but all men are hungry for something better than they are. No heart is so depraved but secretly wishes to be different. It is irrational to each that some one else may pay the bill and give him free ticket into heaven, whatever that conception may be.

Why is there no way under heaven given among men that we may be "saved" except by credulous acceptance of somebody's notion of the only plan of salvation? Salvation from what, and for what? We had no hand in coming here, and who dared conceive the vicious plan of damnation for all who do not "believe" what a group has devised and laid out for all to bow down? Each must pay his own obligations. Compensation is law of the Universe. Balance is inevitable. Natural laws are imperative. There is a law that makes all laws irrefragable. You cannot break a law of nature without breaking yourself. That is what makes "accidents," men trying to go contrary to natural orders.

There are multitudinous nations of theological sort claiming to be "infallible," but quite absurd. "Only the fool hath said in his heart, there is no God." True: nor are there many so foolish as to say it. The heavens declare the glory of God, and the firmament showeth His handiwork. Maybe, but who can comprehend it? Eye has not seen nor ear heard the remotest idea of Who or what God is. Anthropomorphic is the general notion; but that is ridiculous, for all is change

in the Universe, and the creature of a hundred million years ago is quite different from today's. We observe changes in form, feature and temperament in our brief day, and if man is made in the image of God, He must be protean in that he evolves constantly, and evitably. No; we do not know what God is like or what man is like. The Scriptures that tell us are too changeable, and too recently revised, changed and revamped by divers centuries and their tardy interpretations, to warrant unvarying "belief" of any sort except that there is a question about all of it. An honest man looking God in the face, has no fear. He does the right because it is right, and not in fear of flaming hell. And this hell is not so hot or threatening as it was before science began to teach us to think. Only a devilish mind or insane could have imagined such fiendishness as some theology attributes to the Giver of All Good, the beneficent Creator Who opens a bountiful hand to supply our every need.

There is much good, sound sense in all theologies as well as ludicrous conceit. If any man sayeth he loves God and hateth his brother, how dwelleth the love of God in such a man? Measured by this rule, how many are Christian, or Mohammedan, Parsee, or Jew? How dwelleth the love of God in the heart of any man who solemnly condemns all to hell who do not "believe" with him? How happy do you suppose old Cauvin (Calvin) is, looking over the parapets of heaven at Servetus, scorching below? What a horrid heaven that finds much of its joy in gazing down on unbeliev-

ers who failed, or refused, to "believe" absurdities, and had the courage to deny, relying on the wisdom of the Ruler of All! What a mighty surprise was had by the fanatical Inquisitors and similar bloodthirsty "believers" when they awoke on the other shore. For there must be another shore, or sphere, world, or condition. It is incomprehensible that we are here without purpose through the ages, myriads following myriads of creatures, human and otherwise, (for all are animal).

What a benison science has been to humanity in lifting the clouds of contemptuous theologies from the minds of men, permitting them to *think*, reason, debate and finally to worship the Unnamable, Unknown, *Misknown* God.

The more intelligent man becomes, the more rational his opinions of creation and its Creator. "The undevout astronomer is mad," said Young. The undevout scientist in any department, is mad, or, is not a scientist. Such mind is incapable of thought of depth, else he would perceive creative Divinity in everything. A Plan; ergo, a Planner. Wisdom and meaning in everything, however complex, grotesque, fine or superfine. Love covereth a multitude of sins—*your* sins; for if you love humanity, you love God; otherwise, you are full of hypocrisy and dead men's bones.

Love and cheerful service—are they not enough? Must belief engage as *sine qua non*? Foolish and shallow; narrow and unethical; wickedly top-lofty and full of scornful hypocrisy. How hardly does the love of God rest in such fatuous hearts! *Absolvo te?—The New Age.*

Organized Masonic Charity

When a grand lodge establishes a home for the aged or for orphans, the cost of maintaining and operating such institutions in a comparatively short time becomes its greatest fixed expense, and today the continuance of organized charities is the major financial problem vexing many of the parent bodies. This has naturally given rise to criticism of the plan of operation, yet it is manifestly unreasonable to form a judgment in the light of present abnormal economic conditions, which in time will inevitably right themselves. An opinion expressed by a grand master some time ago is to the point:

"There has been a growing tendency in recent years to develop *organized* Masonic charity. In the ancient Craft, relief was a tenet inculcated. But the duty of assisting a brother Mason or one's fellow man was a personal duty, an obligation resting upon each individual member—not upon the Craft as an institution. As the years have gone on, enthusiastic and well meaning brethren have recognized the opportunity to perform a fraternal and a civic service by instituting a program of organized benevolence, establishing homes for the aged, homes for the orphan, boards of relief, and what not. These were found to do a tremendous amount of good, and in the prosperous years, with growing incomes, the work was expanded far beyond the original plan. My opinion, however, is that *organized charity* in Masonry is a Frankenstein, which, un-

less properly controlled, threatens to destroy its master."

To this may be added the statement of another grand master that in his opinion all organized Masonic charity is a flat failure and entirely outside of legitimate grand lodge activity, as well as numerous warnings against extension of institutional development beyond the resources available for operation and maintenance.

Granting that under the delusion that ample and increasing income could be depended upon some grand lodges have indulged in extravagances and over-ambitious programs in connection with their benevolences, we cannot agree with the condemnation of systematic and controlled relief in favor of individual efforts to care for those who are to be assisted. There is not a grand lodge in the United States that could support and maintain its homes on the voluntary contributions of individuals. It is a fine theory that the duty of assisting worthy distressed brethren is a personal duty, an obligation resting upon each individual member, but however much we may regret the admission, the cold fact remains that reversion to such a plan would result in decreasing our charity activities to an insignificant fraction of their present proportions. By requiring each member to contribute an altogether negligible amount annually, the responsibility is discharged by all members, instead of having the burden

placed upon the shoulders of the few. What does it matter if it is obligatory? All Masonic obligations are obligatory, and the fraternity does not hesitate to insist on compliance with other obligations. You may rest assured that those who feel they should not be compelled to contribute to charity funds will not be the ones to make the most liberal contributions voluntarily.

That grand lodges will be constrained by necessity to reduce expenditures for the maintenance of homes and to eliminate some of the extravagances inaugurated during the period of prosperity is exceedingly probable. That care should be taken that organized charity does not become a Frankenstein, to the detriment of other important activities of the Craft, will be admitted by all. It may also be possible that conducting homes and orphanages is not as efficient and economical a manner in which to provide relief as granting direct assistance to individuals. Nevertheless, as between organized and controlled relief administered by grand lodge and the old pass-the-hat methods, we believe the former is better in every way.

[The above editorial taken from *The Masonic*

Chronicle of Chicago, is of timely interest just now, when overhead expense, in many cases already cut to the bone, is a thing still worrying executives more than almost anything else.

That the Craft *must* support its charities goes without saying, but when in the enthusiasms of lush days pretentious structures were erected and a large staff assembled to care for the indigent poor, the thing was apt to be carried too far.

Boards of Masonic charity and others responsible, are loth to cut the wages or reduce the staff of these Masonic institutions which are a part of *organized* charity; and yet the reduced sums available make this and other expedients imperative.

With the best will in the world, at such times as these, the average cost, per unit, of maintaining those whose claims have made them a charge against the income of grand lodge is often inordinately high, for which reason, if for no other, the strictest kind of economy is absolutely essential to prevent an accumulation of debt which might take generations to discharge.]—ED.

The Truce of God

AN ARMISTICE DAY ADDRESS

By R. W. AND REVEREND BROTHER JOSEPH FORT NEWTON
Chaplain of The Masonic Service Association

My Brethren:

Sixteen years ago today, at dawn, the air raid guns sounded in London, and we knew that the Armistice had been signed and the war was over. The desired, delayed, incredible hour had come, and no one will ever forget that glad, sad, mad, wild day. Whether to shout or to weep men did not know, so they did both, mingling a liturgy of laughter with a litany of prayer. Purged by pity and by dread, with muted joy and triumphing grief, mankind, on its knees, thanked God.

Something, not ourselves, had made for righteousness, and we were awed by events that marched to an unseen Drummer. All our thoughts, and a yearning no mortal could measure, turned to those gay and gallant men, many of them of our ancient Craft, sleeping in the calm amnesty of death, by whose sacrifices—pouring out the sweet blood of youth—the wonder had been wrought, and whose going had taken the spring out of the year. With soft, solemn thanksgiving and sobbing rejoicing, men thought, with lowly gratitude and trembling love, of a victory won not by mortal but by immortal thews.

Of the years that have passed since that day we need not, dare not, speak, thinking of those young hearts that beat no more with ours, and of the secret hidden in their bright eyes that see no more the earthly sun. No one will ever forget the ghastly reaction that followed, with its spiritual fatigue, its moral indifference, its demobilization, its bitter, blurred cynicism. Men had lived a generation in five years, and the re-

bound was almost a collapse. Instead of the new world of which they had dreamed, they found themselves in a world embittered, confused, violent, selfish, grey with grief, its foundations cracked if not shattered.

For sixteen years, in a chaotic world—the earth itself an auditorium for every hoarse and angry voice that could make itself heard—we have tried to work for peace. It has been a terrible time, yet, in spite of social irritation, explosive revolution, moral reaction, and spiritual eclipse, more has been done for peace in fifteen years than in the fifteen thousand years before. If, at the moment, on the surface, there are discouraging aspects—the resurgence of a narrow, ruthless nationalism, the economic prostration, a discouraged and disgusted mood of mingled defiance and dismay—we have valid grounds for high hope and devout thanksgiving, and some of these grounds it is worth our time to name.

First of all, undoubtedly, the world, in its deep heart—not merely a few idealists and dreamers of dreams—but the whole world is sick of strife and weary for a better way. Everywhere, in every land, the revolt of human feelings and reason against war is incomparably more powerful, more systematic, more determined than civilization has known up to now: It is one of the profound signs of our times that the universal conscience of man is discovering that war—which means the slaughter of the best, and social suicide in the end—is manifestly outside the Divine scheme of things, and means the bankruptcy of religion and reason.

Also, let us be thankful that the false glorification of war—the old narcotic phrases about its ennobling influence, its antiseptic powers, its toughening of the moral fiber of the race—all that is exploded by grim, hard, horrible biological science, as well as by social facts too terrible to tabulate. As some one put it vividly, a fire might as well be thought a good thing; there is bravery among the firemen who extinguish it, and human sympathy excited in saving the lives and properties of the sufferers; yet, after all, it is destruction. One thing we now know: we cannot destroy ten million young men—the flower of the race—and mutilate twice as many more, and expect to have a sane world. At last we are awakening from “the dream those drummers make” to see with awful clarity—as Vera Brittain has shown us anew in *Testament of Youth*—what war is, what it means, what it does to man and woman alike when it is stripped of deceptive disguise and we see it in reality. There is no longer anything occult about war—we know what it is, how it is made, and all the tricks of the trade.

Finally, we are beginning to realize that peace, the creation of peace, is not a cold, negative, bloodless thing, but a thrilling, exciting and romantic adventure. It is not enough, as William Morris said, to preach peace by talking of the horrors of war; for men are so made that they prefer horrors to dullness. We must persuade them—nay, we must show them—that peace means a fuller and more glorious life, if

we would make them desire it passionately. It is not a case of destroying—or even of inhibiting—the fighting instinct of humanity, but of harnessing that instinct to the good of mankind, turning its guns on the enemies of man, the dangers that menace, the evils that defile, and not upon man himself.

These, then, are some of the gains we have made, more significant than we reckon or realize, and we may count them among our permanent possessions, as in our lodges we think anew, in the light of changed and changing conditions, of the meaning, implications and responsibilities of Armistice Day. Brethren must not falter; we cannot fail. It is written in the record of the Will of God on our altars that “they shall beat their swords into plowshares, and their spears into pruninghooks”—that is, turn destruction into happy, creative construction; and that vision, if long delayed, awaiting the developing wisdom and will of man, will finally be fulfilled. Brethren and non-Masons alike are folk of a moment, here today and tomorrow fallen into dust, but the word of the Lord endureth forever and will not return unto Him void.

Green earth forgets.

*The gay young generations mask her grief;
Where bled her children hangs the loaded sheaf.
Forgetful is green earth. The gods alone
Remember everlastingly; they strike
Remorselessly, and ever like for like;
By their great memories the gods are known.*

Two Hills

The activities of King David in capturing the stronghold of the Jebusites, and subsequently acquiring the threshing floor of Auranah the Jebusite, should be of particular interest to members of the Craft. That threshing floor became the platform of the two temples whose histories form the basis of much associated with Freemasonry. Why David should have been anxious to obtain this threshing floor is a matter that has caused many brethren to wonder. From the fact that it belonged to a Jebusite and that he is mentioned specially by name, it would appear as if it was a spot originally dedicated to the old Adonis cult of the Canaanite priest-kings of Jerusalem. We read that before David took the city, it was a centre of this cult, and the tradition that it was here that Abraham was about to offer up his son Isaac undoubtedly indicates that it was a holy place where human sacrifices, generally of the first-born, had in the past been made to Moloch (the word should be written Melech, and is the name of a God of one of the forbidden Israelitic cults). In acquiring this old sacred spot and consecrating it for his new temple, David did what other great religious reformers have done, viz., grafted his higher form of religion on to the old, thus preventing the followers of the old faith from continuing to use the spot. Ultimately the temples of Solomon and Zerubabel, both structures of particular interest to the Craft, and the Herodian temple, were erected on this site, and today, the mosque of Omar stands on the same spot. Thus does history repeat itself.

The city of Jerusalem has from its foundation lain on two narrow hills running more or less North and South. Mount Moriah was not included within the limit of the city in the days of the Jebusite occupation, but formed a part of a section of cultivated land. The other hill, the site of the Jebusite stronghold, has been the basis of much controversy, but its discovery in recent years by Professor Macalister, working under the auspices of the Palestine Exploration Fund, has settled for all time the matter in dispute. Excavations had been carried out in the neighborhood at various times, but the excavation which yielded such splendid results was carried out by Professor Macalister, assisted by the Rev. J. Garraw Duncan. Within a few months after commencing operations, the site supposed to be “Millo” (a part of the Jebusite fortifications) was laid bare. Reference to the Second Book of Samuel and the fifth chapter will throw some light on this interesting site. The excavators continued their work, and soon the great Jebusite and Solomonic walls stood above the Valley of Silwan, showing what the defences were like on which the elders of the city stood to listen to the taunts of the Rabshakeh (apparently the spokesman) which he uttered from the opposite hill in the hearing of the people on the wall, and how it was that the armies of Assyria, experienced as they were in siegecraft, were for so long defied.

It is not often given to an archaeological society to lay bare such fine and such extraordinarily interesting examples of ancient city fortifications—walls, too, that

have seen so much history enacted on and near them. What they have discovered is new light on the building and typography of the most ancient Jerusalem, the little city on the steep hill of Ophel, that already existed there in the third millenium B. C., that saw the rule of Abd-Khiba in the time of Akhenaten (circa 1370 B. C.), and the ineffectual control of the Egyptian monarch, whose Nubian soldiers, we are told in one of the Tel-el-Amarna letters, had run amok in the narrow alleys of the town. Ophel saw the invasion of the Khabiri, and retained its Jebusite independence after Joshua's confederated tribes had overrun Canaan, until the fateful day when David stormed "Millo"

and set up his kingship in Zion. These walls saw that event. They witnessed the labors of Hiram's Dionysiac artificers on the rising ground on Moriah above them, when Solomon built his palace and temple where the haram now is, the palace now covered by the mosque of al-Aksa, the temple by the dome of the rock. They saw the Assyrian siege under Hezekiah and the final captivity of Judah by Nebuchadnezzar. The history of this old site, which is closely interwoven with the history of Mount Moriah, should be interesting to Masonic students, and more particularly to those interested in the subject of Biblical archæology.

—The Queensland Freemason.

Masonic Ritual

By HENRY F. EVANS *Fellow of the Philalethes Society*

The word "Ritual" is generally regarded as a ceremonial or form of procedure incident upon admission or membership in an organization or society. Most fraternal bodies have adopted some such procedure, which in many cases is rather a weak copy of the forms and ceremonies of Freemasonry.

"Ritual" is defined by Webster as "The form of conducting worship, especially as established by tradition, or by sacerdotal prescription. A code of ceremonies observed, as by an organization upon any ceremonial occasion." This might fit in as descriptive of ritualistic churches, and many orders which were the outgrowth of ecclesiastical activities, but lacks a good deal of describing the ceremonies of Masonry. It may be urged that the Craft inculcates reverence, and is "worshipful," but it is not a form of religion, nor are its legendary ceremonies prescribed by any priesthood.

The best authorities amongst us prefer to designate our forms as The Work, and when we consider that the *Candidate* furnishes the *material*, and that the *brethren* are the *workmen*, who by our ceremonies endeavour to transform a rough ashlar into a perfect cube, fitted for the builder's use, the term "Work" appears more applicable, and definitely describes our purpose.

The origin of the "Work" constitutes one of the impenetrable mysteries of Masonry, and because for many generations it was handed down only by word of mouth, there is no solution as to whence it came, nor the particular set of men who produced it. In this respect we are again different from any other organizations, any one of which may trace back their ritualistic forms. The churches can trace back almost to the beginning of the Christian era and furnish chapter and verse, as to whence their ritual came, and who the men were who impressed their personality upon it. Not so with Masonry.

Our historians generally assign the outward origin, as a body of men, to the *Operative Stone Masons*, dating back to the days of the *Gothic Cathedral Builders* of the medieval age, who dotted western Europe and Great Britain with their creations of sermons and poems in stone. It is quite true that today the skele-

ton of the Work is based upon the organizations of the *Operatives*, whose tools have been spiritualized and allegorized into a moral code. Their general scheme of organization and government has also been retained. When we get beyond these particular characteristics, however, the balance of the work bears internal evidence of an entirely different parentage. Many of us doubt the existence of any actual Ritual in use during the *Operative days*. That there were secrets concerning the conduct of the builders' trade, yes, but the strong probability is that they only obligated their apprentices to keep these operative secrets, and their methods of recognition, and that for the purpose of creating a sober and morally sound body of men, that they promulgated laws for their governance, and with their legends embodied in the old constitutions, and that their Ritual—such as it was—went no further. It is to be noted that even some terms associated with the stone-masons' trade, and commonly used by us today, cannot be traced back to that organization, and yet must have been in common speech during their day. For instance, the lesson of Morality drawn from the *Square and Compass* is found in the Chinese classics, but is entirely absent from the *old Operative Charges*.

MASONRY AND GOVERNMENT

It is a settled principle that controversial matters, such as partisan politics and religion, should not be discussed within the confines of a tiled lodge. There can be no question as to the wisdom of excluding them. Oftener than not, partisan politics deal with personalities rather than principles, and the latter are either ignored or distorted. Where prejudice is substituted for fairness, opinions for evidence, and emotion for reason, the affair becomes either absurd or offensive.

But there have been times in our history when politics, or political parties, have dragged into the arena principles which for uncounted years have been regarded as fundamental: principles which emerged from the twilight zone of social experiment so long ago that their very birth is ancient history; other principles which crystallized in a welter of persecution and tyranny; still others which were affirmed or re-affirmed in

our Constitution, and to which for nearly 150 years the allegiance of good citizenship has been pledged.

The Masonic fraternity has been too intimately concerned with the formation and development of this Republic for its members now to be indifferent to any dangers which threaten these principles, whether the threats come from political or non-political groups, from alien or native sources. Masonry is not a reformatory, nor is it evangelical; but it *can* exert a stabilizing influence, and be at the same time a dynamic force for the protection of rights and principles which have been ours since the dawn of our national history.

How familiar is the charge that we are to be true to our government and just to our country! Govern-

ments come and go, but our country endures; to be just to our country we must preserve the fundamentals which are woven into its very fabric: *liberty, justice, equality of opportunity*.

What more vitally concerns Masonry? I am unwilling to believe that, with rigid exclusion of partisanship and personalities, we cannot with profit discuss these matters under suitable conditions in tiled lodges. They are not political in their deeper—and therefore genuine—sense; they are economic; and, finally, ethical; and if a soundly ethical principle is not welcome in a Masonic lodge, then for over twenty years I have misunderstood the structure of Masonry.

—BURTON H. SAXTON, *Grand Master, Iowa*.

The Christian Mystic

(To F. H. C.)

*Starlike through mists of Medieval myth,
The legend of the Rosy Cross shines bright.
More than tradition, it is lore hallowed,
Potent with subtle alchemy Celestial
That, as I read late, lit the printed page,
Transmuted leaden musings into gold,
And ushered me to Dreamland, far away.
Beyond that mystic door of dreams, who knows
What fairest forms of Truth await our eye?*

*It has been said one consciousness of dreams
Is this: that while the body rests in sleep,
The master builder, the immortal "I"
Traverses space ethereal as it wills
To walk the realm of its nativity.
That night I left my tenement of flesh
And sped, as by a well-known pathway led,
To where a Watcher of the Threshold stood
Beneath the keystone of an ancient arch.
"If thou dost know the Christ that must be born
And laid within the manger of thy soul,
Where fed the beasts, the passions ravening
Of primal man, then canst thou hope to pass,
The portent learn of arch, of keystone white.
O Pilgrim, dost thou know the Star for each
Must in the East arise, in splendor grow?
Each soul Gethsemane must see and watch
Therein, their hour appointed. Thus the way.
Whence comest thou? Art true and worthy? Speak!"
I answered "Nazareth," and at the word
A second Guardian of the Way appeared,
Placed in my hands a Crimson Rose and said:
"This—is thy pass and token. Hold it fast,
Though pierced and wounded by its every thorn.
Neophyte!—by the act of entrance bound!
Who passes me a path of service treads.
Mind, soul, and body thou must train to know
In love, thy awakened Spiritual Will.
The surest promise made to man attend!
'Ask and it shall be given,'—seek and find!
Our age has adepts as were John and Paul.
A cherished friend may meet you day by day
And of Initiation, never speak,
For—'Unto them . . . without . . . in parables,'
Thus runs an ancient rule not lightly waived,*

*Yet when a student trembles on the edge
Of readiness, the Master will appear.
The way will open to those greater things
That may be done, when we shall rightly say,
With all our heart: 'Speak, Lord, thy servant hears.'"
Onward in darkness for a few short steps.
A door swung softly open—Ah the sight!
Cathedral vistas stood revealed to view;
Vast vaulted Gothic arches high in clouds
Of fragrant incense. Neophytes in black
Near me were grouped, then all in order ranged
Rank after rank of brothers robed in white,
The mystic stones united in that House
In Heaven eternal builded not with hands.
Their rites I may not tell—that hour detail,
The solemn beauty of the scene portray,
Save that the far end of the hall enshrined
Red Roses wreathed upon a Cross of Black
That stately hung before a Star shaped Glory
Of glowing, golden and transplendent Light!
A chorus rose, the chanting harmony
Of those who had attained;*

"O Pilgrim hear!

*Thou art the star, thy head the upraised point,
Thy hands outspread in peace to every soul,
Feet stepping wide to bear abroad the word,
Five Points of Fellowship—mark well the sign
The mystic symbol of the Pentagram."
A pause and then response in deeper key:
"Son, thou art with me always—all I have
Is thine—yet on the bosom of the Star,
The Cross abides, till Spirit rules as Lord,
And Self, unto the Christ as servant, yields.
Till then there is no rest—no wreath—go forth!"*

*Here, with the closing cadence of the chant,
Light ceased. I saw and heard no more.*

*Awakened, awed and shaken, by the window,
A rose fresh gathered, caught my wondering eye.
The morning star, a benison of promise,
Blazed like a beacon in the brightening sky.*

—FRED BURBANK LEYNS,
Member Philalethes Society.

Shrine Ceremonial at Boulder Dam

Illustrations by courtesy of R. Robert Russell, Las Vegas, Nevada.

Never before has any Temple attempted so great an undertaking as that which was successfully presented in the initiation of 250 candidates by Al Malaikah Temple of Los Angeles, when the ceremonial of the Second Degree was given them in the floor of the mighty Colorado River,

where for countless centuries the waters draining the Rocky Mountain region of the great southwest have run through the giant chasm of Black Canyon on its rushing course to the sea.

The candidates, over 250 in number, whose expenses to the great setting were defrayed by Al Malaikah, joined by several thousands in six special trains left Los Angeles Central station for the steel-tracked pilgrimage covering three hundred miles to Boulder City. The first train left at 11:30 Saturday, October 20, arriving at the Dam in time for dinner.

San Diego nobles had their own special train, so great was the demand for reservations by the 1935 World's Fair city nobles. Frank T. Crowe, general superintendent of the Six Companies, Inc., builders of the great dam, perfected arrangements whereby special cars carried the thousands of nobles including the Governors of five states, California, Utah, Nevada, Arizona and New Mexico, from Boulder City over the descending and winding grades right down to the river bed where the Shrine ritual and initiation occurred at low twelve midnight, October 20.

Two special trains carried the nobles from Kera Temple from Reno, Nevada, two trains from El Zaribah Temple of Phoenix, and one each from New Mexico and Utah. Ben Ali Temple of Sacramento, Ashmes of Oakland and Islam of San Francisco sent a large representation to this most unique Shrine gathering. The six Al Malaikah specials were christened, "Governor's Special," "Lieutenant Governor's Special," "Potentate's Special," "Chief Rabban's Special," "Famous Movie Star Special," and "Divan Special."

Of all the gatherings at the site of this greatest of all monumental achievements of modern history—the Boulder Dam—none have ever reached such proportions. The ceremonies were actually held in the bed of the river, now dry by the waters having been diverted through the four massive diversion tunnels, and the giant slips that ride out over the black walled chasm on great steel cables, lowered the Shrine officials like a gigantic movable elevator.

Think of a ceremonial at the bottom of what will soon be the bed of the largest artificial lake in the world, where the water some day will be 650 feet deep!

HIGHLIGHTS ON BOULDER DAM

By R. ROBERT RUSSELL, Las Vegas, Nevada

On the Colorado River, near Las Vegas, Nevada, an army of men and a vast array of giant machinery are building one of the greatest engineering projects the world has ever known, Boulder Dam.

It is so colossal it staggers the imagination. For engineering ingenuity, co-ordination of construction activities, together with the unheard of quantities of necessary material, it is almost beyond the comprehension of the layman.

It is being built for three reasons, to control the flood waters, to develop electricity and to store water for domestic purposes and irrigation.

The Colorado drains portions of seven great western states. Much of the drainage basin includes sections of the high Rockies in which vast quantities of

snow fall each year, resulting in raging spring floods and annually causing millions of dollars of damage.

It is estimated this Dam will develop one million eight hundred seventy-five thousand horsepower or four times the power developed on the American side of Niagara Falls, Muscle Shoals and Dnieperstroy combined. The sale of this electricity at very low rates is expected to pay for the cost in fifty years.

The Dam will store water for ten million additional people in the Southwest and add two million more acres of irrigable land.

Five and one-half million barrels of cement are being used on this project. This is seven hundred and fifty thousand barrels more than has been used by the Department of the Interior in twenty-seven years of gigantic construction. Such a quantity would make a standard roadway sixteen feet wide from Miami to Seattle. Its weight will be seven million tons, a mass larger than the Great Pyramid. The Dam itself will be 752 feet high, almost twice as high as the Los Angeles City Hall, more than twice as high as the Mormon Temple in Salt Lake City. It will be six hundred and fifty feet through at the base up and down the river, eleven hundred and eighty feet long and carry a forty-five foot roadway from Nevada to Arizona.

The cement is poured in great blocks; honey-combing all this cement will be nine hundred miles of pipe through which will be pumped refrigerated water—the purpose of which is to reduce the temperature of the mass so that it will shrink to its smallest dimension; when this point has been reached the great blocks will be cemented together by pouring fresh cement in the joints. When all of the mass reaches a normal temperature and consequent expansion, the entire mass will be forever locked in the rock canyon. The plant for washing and grading gravel for this cement work has a capacity of a thousand tons or 200 truck loads an hour.

Boulder Dam will create the largest artificial lake in the world, one hundred and fifteen miles long, an average width of eight miles and six hundred and fifty feet deep. Enough water will be impounded behind the Dam when filled to supply five thousand gallons for every man, woman and child in the world. If a billion gallons were to be drawn daily from the lake, no more allowed to come in, and none lost by evaporation, it would take twenty-nine years to empty it. This volume would cover the state of Connecticut to a depth of ten feet.

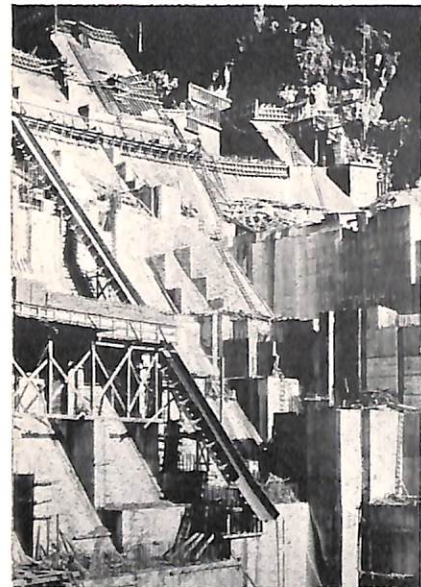
Approximately one hundred and twenty million pounds of steel will be used. The estimated cost of the construction is \$165,000,000. The Dam is being built for the United States Government by a combination of six different companies, each expert in its line, known as the "Six Companies."

One of the most interesting things is the Government highline cable across the canyon, from Nevada to Arizona. This cable is so tremendous that it will carry one hundred and fifty tons at a time. In other words, if you drive one of the large new cars this cable will carry seventy-five automobiles like you drive at one time.

One of the most interesting engineering feats is the four great tunnels known as diversion tunnels, two, on each side of the river, are cut in the solid rock of the canyon wall, and, diverted through these, the river continues on its way to the sea during the building of the great Dam. These tunnels are cut with a diameter of fifty-seven to sixty feet and each

of them almost four thousand feet in length. Each is large enough that a five story building may be moved through it. When the walls are finished on the inside with cement they will be fifty feet in diameter and of sufficient size that they could carry the normal flow of that father of rivers, the Mississippi. The flow of water through these tunnels is controlled by gates and valves. Two of them will act as passage ways for the water from the Dam to the great engines in the power-houses.

Another interesting feature of this construction is the

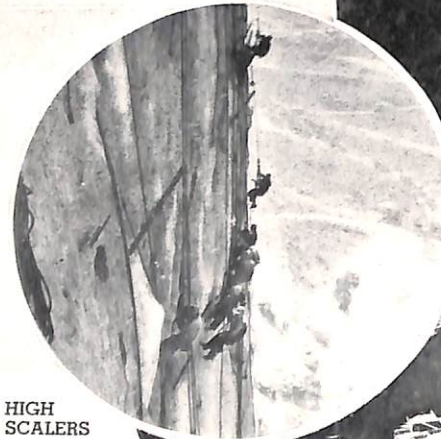


DOWNSTREAM FACE SHOWING POWER PLANT FOOTING

VIEWS OF THE MIGHTY DAM CONSTRUCTION JOB



THE RIVER IS DIVERTED THE DAM WORK STARTS

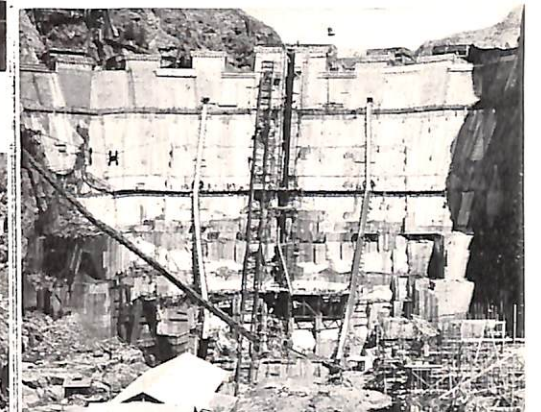


HIGH SCALERS

DOWNSTREAM VIEW OF BOULDER DAM



POURING CONCRETE

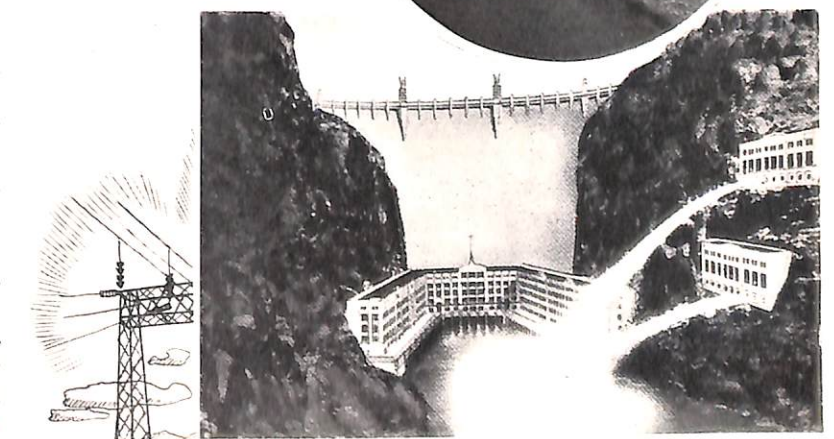


DAM STRUCTURE FROM LOWER COFFER DAM

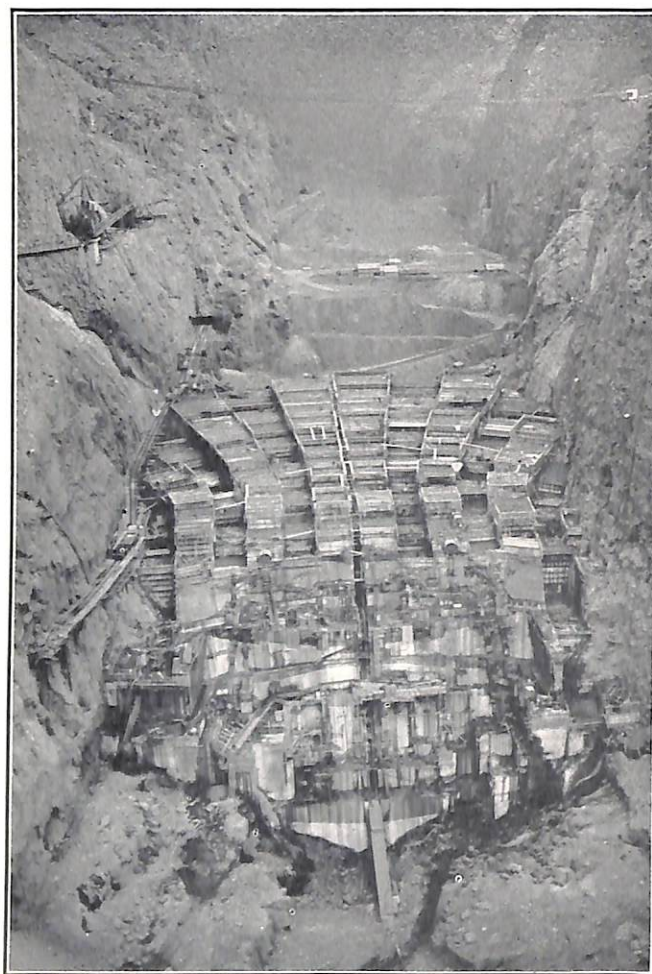
NEW 80-FOOT GOVERNMENT HIGHWAY



LOOKING UPSTREAM THRU BLACK CANYON



making use of the steel pipe, thirty feet in diameter, to carry the water from the intake towers to the power-houses down on the river. This pipe, with its walls three inches thick, is being used because there is no rock or cement that can withstand the tremendous pressure of this vast



LOOKING UPSTREAM—Another View

volume of water. It is estimated the pressure on the inside will be as much as three hundred pounds to the square inch. The pipe sections are too large to carry by railroad train so it has been necessary to build a factory and fabricate this steel into pipe upon the location of the Dam. The great cable that is referred to above will be used to transport the sections. Each pipe joint will be machined

to accurate measurement, the interior of the joint being chilled, and the overlapping section heated, and forced together by hydraulic pressure. When the normal temperature is established in both sections there will be a tremendous gripping force exerted by each section. Additional joining forces will be used to hold these sections together.

It is estimated that it will require from eighteen months to two years after completion to completely fill the Dam. To understand the plan correctly, you must realize that during the building period and after the Dam is completed, the normal flow of the river must at all times be permitted to pass the location of the Dam, for the benefit of lower riparian owners, including Mexico.

On each side of the river, will be constructed a gigantic spillway emptying into the lower portion of the outer diversion tunnels. It is estimated that the water passing down these spillways, a distance of approximately nine hundred feet, will travel at the rate of one hundred and twenty-six miles an hour. Either one of these tunnels will carry the normal flow of Niagara Falls.

There are one or two interesting statements to be made about the Colorado River. Unlike any other river in the world, it flows between banks that are from twelve hundred to six thousand feet in height, for a distance of more than five hundred miles. The Nile River floods its banks every year and replenishes the fields of Egypt with new soil or silt. It carries a silt content of between 4 or 5 per cent. The Colorado carries between 14 and 15 per cent. Someone has said it is too thick to drink and too thin to plow. It is estimated that there is as much silt moved by the Colorado each year as was moved in the building of the Panama Canal. This will eventually fill the Dam, but since engineers figure that it will take two hundred years to fill it, we do not need to worry about it now.

Doubtless, one of the interesting and beneficial results of this great Dam will be the changing of this muddy turbulent stream into an almost clear mountain lake.

The time necessary for its construction from the time of its beginning is six years. The Six Companies are now months ahead of their schedule. No more interesting sight can be found in the world today than the work being done on the Boulder Dam.

The project is located thirty miles from Las Vegas, Nevada, and may be reached by the main line of the Union Pacific or any of several excellent highways, right up to the canyon rim, or by Western Air Express.

Las Vegas is a beautiful little desert city, broad-minded in its ideas and affording many interesting diversions to the tourist or traveler.



NOVEMBER ANNIVERSARIES

Voltaire, who was made a Mason in the Lodge of the Nine Sisters, Paris, in 1778, was born at the French Capital, November 24, 1694. On November 28, 1778, Benjamin Franklin officiated at the "Lodge of Sorrow," or Masonic services, in memory of this distinguished character.

Andrew McNair, who on July 8, 1776, rang the Liberty Bell for the reading of the Proclamation of Independence, was made a Fellowcraft Mason in Lodge No. 3, Philadelphia, November 21, 1775.

Christopher Yates, who served as a Colonel in the Revolutionary War, was initiated in St. Patrick's Lodge No. 4, Johnstown, N. Y., November 7, 1767.

Noble Jones, first physician in the Colony of Georgia and Captain of Governor Oglethorpe's militia, had the distinction of being "the first Mason initiated in Georgia." This took place in Solomon's Lodge No. 1, Savannah, in 1734. His death occurred in that city, November 3, 1775.

James Knox Polk, 11th U. S. President, was born near Little Sugar Creek in North Carolina, November 2, 1795, and became a member of Columbia (Tenn.) Lodge No. 31.

Robert Brooke, 3rd Governor of Virginia (1794-96) and later Attorney General of that state, was elected Grand Master of Virginia, November 23, 1795.

Frederick William II, King of Prussia, and a member of the Lodge of the Three Gold Keys, Berlin, died November 16, 1797.

Dr. John Coats, 1st Grand Master of Maryland (178(-93), died at Easton, Md., November 30, 1810.

Charles W. Moore, who established the first Masonic newspaper in Boston known as the *Masonic Mirror*, was made a 33rd Degree Mason in the Northern Jurisdiction, November 13, 1844.

Jirah D. Buck, M.D., Masonic writer and philosopher, was born in Fredonia, N. Y., November 20, 1848, and achieved the 33rd degree in the Northern Jurisdiction.

John Philip Sousa, "The March King," was born at Washington, D. C., November 6, 1854, and on November 18, 1881, was raised in Hiram Lodge No. 10 of the Capital City.

John Drayton, Grand Master of South Carolina and Governor of that state, died at Charleston, S. C., November 27, 1822.

Benjamin B. French, Masonic jurist and scholar, was initiated in King Solomon's Lodge No. 14, New London, N. H., November 23, 1825. On November 5, 1846, he was exalted in Columbia Chapter No. 1, R.A.M., Washington, D. C. On November 13, 1846, he was elected Grand Master of the District of Columbia, and in November, 1868, was elected Grand High Priest, R.A.M., of the same territory.

Henry Eckford, marine architect who built many ships during the War of 1812, and who was first Junior Warden of Fortitude Lodge No. 84 (now No. 19), Brooklyn, N. Y., died at Constantinople, Turkey, November 12, 1832.

Edwin T. Booth, famous actor, was born at Bel Air, Md., November 13, 1833, and became a Mason in New York (City) Lodge No. 330 in 1857.

Charles B. Aycock, Governor of North Carolina (1901-05), was born in Wayne County, N. C., November 1, 1859. In 1897 he became Grand Orator of the grand lodge No. 17, November 24, 1869.

Warren G. Harding, 29th U. S. President, was born November 2, 1865, at Corsica (then Blooming Grove), Ohio. He was a member of the Scottish and York Rites and of the Mystic Shrine.

Commodore Lawrence Kearney, who served with distinction in the War of 1812 and was a member of Columbian Lodge, Boston, died November 29, 1868.

Zachariah Chandler, Secretary of the Interior under President Grant and a member of Detroit (Mich.) Lodge No. 2, died at Chicago, November 1, 1879.

John Wanamaker, noted merchant and philanthropist, became a Royal Arch Mason in Abington Chapter No. 245, Jenkintown, Pa., November 13, 1900. On November 15, 1912, he received the Scottish Rite Lodge of Perfection and Council Degrees at Philadelphia, Pa.

Frederick Webber, Secretary General of the Southern Supreme Council (1886-1907), died at Washington, D. C., November 4, 1907.

Edwin T. Meredith, Secretary of Agriculture under President Wilson, re-

ceived the 32nd Degree at Des Moines, Iowa, November 22, 1907. On November 21, 1910, he became a member of Alpha Council, R.&S.M., in the same city. On November 24, 1917, he received the 33rd degree in the Southern Jurisdiction, and in 1923, became an Active Member in the State of Iowa.

Samuel D. Nicholson, U. S. Senator from Colorado (1921-23), received the 32nd degree in Colorado Consistory No. 1, at Denver, November 21, 1912.

Thomas S. Martin, U. S. Senator from Virginia (1894-1919) and member of Scottsville (Va.) Lodge No. 4 died at Charlottesville, Va., November 12, 1919.

Earl Douglas Haig, British Field Marshal, was re-appointed Junior Grand Deacon of Scotland, November 30, 1925. One year later he became Senior Grand Deacon.

LIVING BRETHREN

Dr. Charles H. Merz, Masonic editor and lecturer, was born at Oxford, Ohio, November 7, 1861, and is a member of both York and Scottish Rites.

Charles C. Hunt, who in 1925 was elected Grand Secretary of the Grand Lodge of Iowa and Librarian of the Masonic Library, was born in Cleveland, Ohio, November 9, 1866.

William H. Murray, Governor of Oklahoma, a member of the Scottish Rite Bodies at McAlester, was born near Collinsville, Texas, November 21, 1869.

Arthur J. Weaver, former Governor of Nebraska and a member of the Scottish Rite Bodies at Omaha, was born at Falls City, Neb., November 18, 1873.

Samuel A. Baker, former Governor of Missouri, was born at Patterson, Mo., November 7, 1874, and is a member of Jefferson Lodge No. 43, and the Knight Templar Commandery of Jefferson City, Mo.

Ibra C. Blackwood, Governor of South Carolina and Past Grand Master of that state, received the 32nd degree at Charleston, S. C., in 1920. His birth occurred at Spartanburg, S. C., November 21, 1878.

Will Rogers, stage and screen humorist, was born at Oologah, Indian Territory, November 4, 1879, and became a member of Akdar Shrine Temple, Tulsa, Okla., November 20, 1914.

Roland H. Hartley, former Governor of Washington and a 33rd degree mem-

ber of the Southern Jurisdiction, became a Mason in Cataract Lodge No. 2, Minneapolis, Minn., November 26, 1885.

Floyd B. Olson, Governor of Minnesota, was born at Minneapolis, November 13, 1891, and became a Mason in Hennepin Lodge No. 4 of that city, November 21, 1917.

Daniel W. Turner, former Governor of Iowa, was made a Mason in Instruction Lodge No. 175, Corning, Iowa, November 22, 1901, and received the 32nd degree at Des Moines, November 15, 1929.

Esten A. Fletcher, Past Imperial Potentate of the Mystic Shrine, received the 32nd degree at Rochester, N. Y., November 19, 1903.

Harvey Parnell, former Governor of Arkansas, received the 32nd degree at Little Rock, November 24, 1909.

Lee E. Thomas, Past Grand Master of Louisiana and former Mayor of Shreveport, received the 33rd degree in the Southern Jurisdiction, November 27, 1915.

William G. Conley, former Governor of West Virginia, affiliated with Charleston (W. Va.) Lodge No. 153, November 13, 1919.

John W. Studebaker, U. S. Commissioner of Education and formerly Superintendent of Schools at Des Moines, received the 32nd degree in that city, November 16, 1923.

Henry A. Wallace, Secretary of Agriculture in the present Cabinet, received the 32nd degree at Des Moines, Iowa, November 23, 1928.

Warren E. Green, former Governor of South Dakota, received the 32nd degree at Yankton, S. Dak., November 19, 1931.

FIRE DAMAGES

MASONIC TEMPLE

Fire on October 22 badly damaged the sixty-four year old Masonic Temple at Wilmington, Delaware. Two members of the fire department were injured. The damage was principally confined to the upper part of the structure and the loss entailed is estimated at \$50,000. While much Templar and other paraphernalia was destroyed, all the records were found intact.

Steps to rebuild the damaged structure are expected to be taken shortly.

CHARLTON CHRISTMAS TREE

The Massachusetts Lodge of Boston, always alert in good works, is anticipating the Yuletide with a Christmas tree at the Masonic Home in Charlton, Mass. on Sunday, December 9.

This fine old lodge has a record of doing all things well and as the notice of the event says, "If you don't know what it is all about, come and see."

Needless to say the guests at Charl-

ton, at least those who have been quietly informed of the forthcoming event, are anticipating a delightful evening.

SEVENTY-FIFTH ANNIVERSARY

The 75th Anniversary of United Brethren Lodge will be observed at Masonic Temple, Marlborough, Massachusetts, on Wednesday evening, December 5th, 1934. A most interesting program has been provided and it is expected a distinguished list of speakers will be present to review the three-quarter century life of this fine lodge.

A NEW MASON'S BIBLE

The custom of presenting to the newly-made Mason a copy of the Great Light is to be commended, for within its covers are all the great Craft truths. That so few open those covers and thereby familiarize themselves with the most exquisite poetry and prose, romance and tragedy in the language, is due, at least in part, to the heavy and awkward format in which so many editions of the Bible have for so long been printed.

A new, flexible leather-bound edition on India paper in clear type, and of the excellent quality for which the Oxford University Press is famous, has just been issued specifically to cover the Masons' needs. Delightfully light and beautiful in all its details, from the square and compass on the cover and the Mason's "charge" within, it is an admirable book for a Christmas gift. The CRAFTSMAN will be pleased to supply copies or information upon request.

LAUD P. S. duPONT AT

CORNERSTONE CEREMONY

Pierre S. duPont, whose interest assisted materially in the eventual construction of the Pierre S. duPont High School, was lauded as a "benefactor who has made the Delaware public school system, as it now is, possible," and for his "guardianship of the State school funds," by J. Wallace Woodford, mayor of Dover, and Past Grand Master of the Grand Lodge of Delaware, A. F. and A. M., at the cornerstone laying of a new school at Wilmington, Delaware, Oct. 27 last.

Garbed in Masonic regalia and wearing top hats and frock coats, the Grand Lodge of Delaware, A. F. and A. M., officially laid the cornerstone with all symbolic formality.

The installation officers were: William O. Wingate, grand master; Harris Samonisky, deputy grand master; Charles W. Machamer, Clayton, senior grand warden; Daniel F. Fesnecht, junior grand warden; John F. Robinson, grand secretary; George E. Vandegrift, grand treasurer; A. H. Kleffman, acting grand chaplain; Gilbert Nickel, Middletown, senior grand dea-

con; Harry W. Lowe, acting junior grand deacon; Frank J. Flanagan, grand marshal; George E. Plummer, grand sword bearer; Edward E. Clough, acting senior grand steward; Francis L. Turner, Dover, junior grand steward; Harry Gailbraith, grand tiler.

The ceremonies were opened by Grand Master Wingate who expressed the hope that the students to use the new high school would develop the "fortitude, courage and perseverance of our forefathers." Following the laying of the cornerstone by the Grand Lodge members under the direction of the Grand Master, Mayor Woodford spoke in high praise of the great benefactor of Delaware.

NORTHERN SUPREME COUNCIL

The Supreme Council, Scottish Rite for the Northern Masonic Jurisdiction held its 122nd annual meeting at Grand Rapids, Mich., on September 25, 26 and 27, which was well attended. The number of honorary members of the Supreme Council present exceeded all expectations. Several leaders of Freemasonry in other branches were present: General Grand High Priest William T. S. O'Hara, of the General Grand Chapter, R.A.M., U.S.A.; General Grand Master Robert A. Woods, of the General Grand Council, R.&S.M., U.S.A.; Grand Master Andrew D. Agnew, of the Grand Encampment, K.T., U.S.A., who is also an Active Member and Deputy for Wisconsin of the Northern Supreme Council; Grand Master Frank S. Gould, of the Grand Lodge of Michigan; Alexander Chisholm, 33°, Active Member of the Supreme Council of Canada; Sanford G. Donaldson, 33°, Active Member, and John H. Cowles, 33°, Grand Commander, of the Southern Jurisdiction, U.S.A.

A session of the meeting gave much deliberation to plans for the expenditure of funds for altruistic purposes. A sentiment has been growing among many members of the Council to depart from its long established plan of giving scholarships and allot some of its funds for altruistic work where the benefits will redound to a larger number of individuals, the nation and the world generally.

A plan which met the approval of the council was to aid in the discovery of a cure for a phase of mental hygiene known as *dementia praecox*. Mr. Melvin M. Johnson, Grand Commander of the Northern Supreme Council, who had gathered much data on the subject, discussed it in his allocution. Dr. Clarence M. Hincks, general director of the adherence to honesty, in thought, word and deed; sticking to principle. These are the golden strands woven into the

National Committee for Mental Hygiene, elaborated on the subject, confirming the astounding statement that this mental disease accounts for 173,000,000 hospital days annually, while all other diseases account for only 123,000,000 hospital days per year.

It was revealed that little attention has been given *dementia praecox*, compared to tuberculosis, typhoid fever and some other diseases.

Upon the recommendation of Mr. Johnson the Council appropriated \$15,000 to make a survey of the field and formulate a plan looking to a discovery of a cure for the disease.

Three Active Members were elected: William H. H. Chamberlin, of Syracuse, N. Y.; Louis H. Fead, of Lansing, Mich.; George E. Bushnell, of Detroit, the last two named being judges of the Supreme Court of Michigan. A gain in initiates of about 500 over last year was reported.

Three Active Members passed on during the year: Frederic B. Stevens, Past Grand Commander Honorary, of Michigan; John J. Carton, Deputy for Michigan, and Eugene E. Vaete, of Indiana.

On Wednesday night, September 26, the thirty-third degree was conferred upon 52 Masons who were elected last year to receive this honor. The Hon. Henry Horner, Governor of Illinois, was designated to represent the class.

Forty-two were elected to receive the thirty-third degree one year hence, which was the smallest number in several years.

In anticipation of a general conference scheduled to be held in Cleveland, Ohio, sometime in 1935, Mr. Johnson was authorized to invite the Grand Commanders of the English-speaking Supreme Councils of the world—England, Scotland, Ireland, Canada and the Southern Jurisdiction, U. S. A., and others of the Rites who might desire to attend.

THE DOCTRINE OF

PHYSICAL PERFECTION

Massachusetts was one of the earliest grand lodges to wake up to the fact that there is no place in Freemasonry for the "Perfect Youth" requirement of operative Masonry. There was reason why the operatives should have a rule requiring physical perfection. But Freemasonry is concerned with moral and not material qualifications. So long as a candidate can comply with the requirements of the ritual (even though by artificial means and in an awkward manner) there is no reason, sensible or sentimental, why he should be excluded from speculative Freemasonry, if he is mentally and morally a man fully worthy, because, perchance

he has a hare lip or has lost a toe. A few American jurisdictions still insist upon this doctrine of physical perfection, absurd as it is when applied to modern speculative Freemasonry. Even those jurisdictions would like a candidate whose appendix, gall-bladder and kidneys had been excised, but would refuse him if he lacked a little finger. April 17, 1932, a blind man was made a Mason in a London lodge.—Melvin M. Johnson, (Massachusetts)

CHARLES E. PHIPPS

Charles Edward Phipps, 82, junior grand warden of the Grand Lodge of Masons in Massachusetts in 1896, died at his home, 54 Clark Road, Brookline, Massachusetts, after a brief illness, on Thursday, October 18 last.

He was born in Boston, May 8, 1852, son of Dr. William W. Phipps and Sarah (Willard) Phipps, and was for many years identified with the wholesale woollens trade in Boston, retiring from active business in 1914.

He was a member of both the York and Scottish Rites, serving with distinction as Worshipful Master of Mount Lebanon Lodge of Boston in 1885-86, as Grand Sword Bearer of the Grand Lodge 1890-1-2, Grand Marshal 1893-4-5. He was Commander of St. Bernard Commandery No. 12 K. T. of Boston in 1903.

He had many friends in Masonic circles and was highly esteemed for his amiable qualities. His funeral, held from his late home, was attended by a large and distinguished group of Masons. He is survived by his widow and one son, Dr. Cadis Phipps of Brookline, Mass.

IRREGULAR FREEMASONRY

VIOLATES OHIO

CRIMINAL LAW

The Circuit Court of Appeals, Franklin County, Ohio, rendered a judgment on October 2, 1934, against "The National Grand Lodge of Independent Order of Freemasons for the United States of America, Inc." It appeared that this alleged clandestine order was incorporated on October 6, 1930; that it organized a subordinate lodge in Columbus known as "Ohio Lodge No. 115," and intended to organize other subordinate lodges; that this lodge was authorized to confer and had conferred the blue lodge degrees on candidates who were caused to wear the badge and insignia of Master Masons.

Section 13,163 of the Criminal Law of Ohio imposes a penalty on any person who wilfully wears or displays the badge, motto, ring, button, jewel, emblem or insignia of an order, society or organization which has been duly func-

tioning in the State of Ohio for ten or more years.

After reciting the facts and the law, the court, consisting of three members, unanimously ordered that the defendant corporation "be . . . altogether excluded from its corporate rights, privileges and franchises and that it be dissolved and adjudged to pay the costs."

This decision is regarded as of much importance to fraternal and social organizations of more than ten years' standing in the State of Ohio. The principles developed will strengthen the cause of old established fraternities and orders against those who would attempt to break them down for profit or other destructive purposes.

UNITED LABOR

In the noisy clamour of the world, our wise Masonry does not strive and cry aloud, indulging in agitations and the making of programmes. It works in quieter, gentler ways, teaching men the religion of the brotherly life, knowing that as the world fills up with men of larger heart and kindlier hand, by so much will our dreams of a juster, gentler, happier world come true. Slowly the temple rises, builded by the love of many hearts and the loyalty of many workers. Every brother in the lodge is equally concerned in the building of the temple, and each has his work to do. Because the task demands different gifts and powers, all are equally necessary to the work—the architect who draws the plans, the apprentice who carries stones or shapes them with chisel and gavel, the fellowcraft who polishes and deposits them in the wall, and the officers who marshal the workmen, guide their labor, and pay their wages. United endeavours are necessary to the erection of the edifice. Together they experience the joy of seeing the temple slowly rising in the midst of their labors. Thus Masonry lifts men to a high level, making each a fellow worker in a great enterprise, and, if it is the brotherhood, it is because it is a brotherhood of the best. May it long continue so. So mote it be.

CHARACTER BUILDING

In building character, there is no distinction between the rich and the poor; both have the same material and tools with which to erect their indestructible edifice. These are merely the ordinary duties, the simple happenings of each day, the good and the evil within ourselves struggling for the mastery. It is not the lofty and heroic deeds that compose a character. It is the little acts of helpfulness, slight self-denials, conscientious attention to trifling details of duty; standing for the right,

fabric of daily life, which make men invincible.

Ruskin, in his "Seven Lamps of Architecture," tells how the architect builds into his creation his very being—his meanness, avarice and cruelty; his wisdom, dignity and power. But while the mightiest works of men must sooner or later crumble into dust and disappear—character, that moral and spiritual edifice—will outlast Time and become part and parcel of that eternal Temple above; and it becomes a very serious question within the tiled recesses of our hearts: "Am I building for Time or for Eternity? Am I a Master Builder, or merely a bearer of burdens, a hewer of wood and a drawer of water?"

YUGOSLAVIA PERMITS

MASONRY

The dastardly assassination of H.M. King Alexander of Yugoslavia, which has been deplored by the whole world, promotes the mention that the country over which he so ably ruled is one of the few remaining Near Eastern countries where the practising of Masonry is permitted. For many years the grand lodges of Yugoslavia and England have worked together in fraternal relationship. That this happy condition exists was manifested by the deputation representing that country, headed by Bro. Dr. Standje Mihajlovic, Grand Secretary, which attended the Masonic Peace Memorial celebrations in July, 1933.—*The Freemason* (London)

K. T. EDUCATIONAL FUND, MASSACHUSETTS AND RHODE ISLAND

Some figures from the October 1 annual report of the Executive Secretary of the K. T. fund follow:

Increase to the Fund from assessments (1933) totalled \$10,814, which was reduced by certain deductions aggregating \$2,786.14, leaving a net increment to the Fund from that source of \$8,027.86. Costs of administration for the year were \$4,820.37, which left a net increase by way of assessments, \$3,207.49.

Student beneficiaries are in attendance at 51 institutions of learning, 23 of which are outside of Massachusetts and Rhode Island, and the remainder, 28, within the jurisdiction.

Applications for loans from 112 were received requesting \$23,325, of which 102 were approved, totalling \$21,240, and on which was paid \$10,532.50.

Analysis of applications show affiliations as follows: K. T. 34; Master Masons 50; non-affiliated 18; condition 5 (not paid).

Collections on principal only, \$23,517.50. Net notes due, \$208,119.98.

Cash on hand, in checking account, \$9,235.12; in savings bank, \$20,500. There are 12 doubtful repayment accounts of \$3,691.50.

A CHINESE LODGE JUBILEE

We learn from *The Masonic Record*, London, Eng., that Star of Southern China Lodge, located at Canton, will celebrate this year the fiftieth anniversary of its consecration. There are now both English and Scotch Masonic districts for this part of the world comprising numerous "private lodges", all of whom are expected to be well represented.

Freemasonry was first brought to Canton as early as 1848, when Royal Sussex Lodge was transferred to this city from Hong Kong. But, in 1863, this lodge was again removed, this time to Shanghai and for the next twenty years the Craft had no official representative here.

The present lodge was organized by the efforts of W. Bro. J. D. Christie, who was chief engineer of a steamer on the route between Canton and Hong Kong. He gathered nine brethren of English origin, nine of Scottish membership, one from Ireland and two from the United States as signatories to a petition for a warrant. Since this was granted, there have been none of the official interruptions to the lodge's continuity, so frequent in the East, and twenty-seven of its worshipful masters have been its own initiates.

NOTABLES ATTEND

MASONIC MEETING

The Masons of Charlotte, South Carolina, were hosts on the night of October 18 to their Masonic brothers from all sections of the two Carolinas who came to attend the largest banquet and meeting held in local circles in years. A feature of the affair was the presence of four grand masters of Masonry as guests of honor.

These grand masters, who are heads of Masonry in their respective states, were: Curtis Chipman, of Massachusetts; Roy E. Ebbs of North Carolina; Dr. William M. Brown, of Virginia; and O. Frank Hart, of South Carolina.

At 8:30 o'clock the formal service began in the Scottish Rite room of the Masonic temple. All members of Phalanx Lodge No. 31, Excelsior Lodge No. 261, and Joppa Lodge No. 530 had combined their talent to present a most complete Masonic program.

Rev. W. W. Akers delivered the invocation. This was followed by an introduction of all of the officers of the grand lodge with Roy F. Ebbs, grand master of the state of North Carolina, presiding. A formal reception of the distinguished visitors then was held.

The meeting was addressed by the Most Worshipful Curtis Chipman of

Massachusetts, who spoke in eloquent felicitous vein.

The closing benediction was delivered by Dr. W. H. Frazier, president of Queens-Chicora college and prominent local Mason.

The meeting was the first of a series of inspirational meetings which the three local Masonic lodges expect to hold during the coming winter. The final meeting of the series, it was said, will be held on February 22, 1935, in honor of George Washington, one-time President of the United States and one of the most prominent of America's earlier Masonic workers.

WHO RULES IN THE

MASTER'S ABSENCE

In the English lodges the absence of the worshipful master is quite a different matter than in the United States.

The English Book of Constitutions provides the immediate past master or in his absence the senior past master of the lodge, or, if no past master of the lodge be present, the senior past master, who is a subscribing member of the lodge, shall take the chair. In case all of these are absent, the senior warden, or, if he be absent, the junior warden is to rule the lodge, but without occupying the master's chair. No initiation is to take place or degrees conferred unless a master or past master in the Craft occupies the chair.

In the United States, however, the custom has developed for the worshipful master at his pleasure to place in the chair temporarily any brother in his judgment competent to if properly give the ritualistic work.—*Square & Compasses*.

VAUGHN HEADS TEMPLARS

Arthur S. Vaughn of Providence was unanimously chosen grand commander of the grand commandery of Knights Templar of Massachusetts and Rhode Island at the annual election in the Masonic Temple Wednesday afternoon, October 31. He was inducted into office by Harry G. Pollard of Lowell, past grand commander, who was assisted by Charles F. White of Malden, also a past grand commander.

MASONIC AFFILIATIONS OF ARTHUR S. VAUGHN

Arthur S. Vaughn, the newly elected Grand Commander of Massachusetts and R. I. K. T., was made a Mason in St. Johns Lodge, No. 1, Providence, in 1904, and was elected its Worshipful Master in 1912. He is a member of Providence Royal Arch Chapter; Providence Council of Royal and Select Masters; St. Johns Commandery, No. 1, Knights Templars, (Eminent Commander in 1914); Solomons Grand Lodge of Perfection; Rhode Island Council Princes of Jerusalem; Rhode

Island Chapter of Rose Croix (Most Wise Master 1918-1919); Rhode Island Consistory (Commander-in-Chief 1923-25); Overseas Lodge, No. 40, F. & A. M. (Worshipful Master 1920-22); Potentate of Palestine Temple, Mystic Shrine 1922-23.

He received the Honorary 33° September 20, 1921; was Grand Master of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations, 1929-30; was elected Grand Treasurer of Grand Lodge of R. I., F. & A. M., May, 1930.

In addition he holds the following offices: president, The Freemasons Hall Company, Providence, R. I., Past Commanders Association, Massachusetts and Rhode Island; treasurer, Grand Lodge of R. I., F. & A. M., Providence, R. I., Overseas Lodge, F. & A. M., No. 40, Providence, R. I.; secretary, Knights Templars Educational Foundation of Massachusetts and Rhode Island; chairman, Finance Committee of St. Johns Lodge, No. 1, Providence, R. I.; chairman, Finance Committee of St. Johns Commandery, No. 1, Providence, R. I.

Outside the Craft Brother Vaughn is treasurer, L. Vaughn Lumber Co., Providence, R. I.; director, Mechanics National Bank, Citizens Safe Deposit Co., Roger Williams Savings Fund, & Loan Association; trustee, Citizens Savings Bank, Providence Public Library, a member of the Corporation of the Homeopathic Hospital; president, Providence Central Club, all of Providence, R. I.; and secretary and director, Anawan Club, Rehoboth, Mass.; past president of the Builders Exchange and a former director of the Providence Chamber of Commerce, Providence, R. I.; served as a representative in the Rhode Island General Assembly 1910-1912, Providence, R. I.; Major in the Quartermasters Corps, Rhode Island National Guard; with the Royal British Air Forces at Courban, France, during the World War, was injured and invalided home where arrived at the time of the Armistice; a former member of the Commission of Mounted Commands, Rhode Island National Guard, Providence, R. I.

Other officers chosen were: Harold W. Sprague of Brockton, deputy grand commander; Charles T. Converse of Springfield, grand generalissimo; George T. Everett of Somerville, grand captain-general; Adelbert E. Place of Providence, grand senior warden; Harrison Hyslop of Gethsemane commandery, Newtonville, grand junior warden; Charles W. Henderson, Jr., of West Newton and past commander of Gethsemane commandery, grand treasurer, filling the position left vacant by the death of William H. Emerson; Martin



ARTHUR S. VAUGHN, G. C.

J. Pleschinger, grand recorder; Frederick Huntington Briggs, trustee for three years of the grand fund.

Following the ceremonies of installation, adjournment was had and at 6:30 P. M. the new grand commander, the new officers, invited guests and others in attendance at the conclave attended the annual dinner and entertainment of the Past Commanders' Association, in the main dining room of the Hotel Touraine. Speeches were taboo and there was a musical and vaudeville entertainment.

MASONIC NOTES

Anvil Lodge No. 140, of Nome, Alaska, whose Temple was destroyed by the recent fire there, has purchased an unoccupied Episcopal church building and will make necessary repairs suitable for lodge purposes. Mr. Leroy M. Sullivan, Master of the lodge, stated that the building will be ready for use early this winter.

The Grand Lodge of Iowa laid the cornerstone of the new armory at Des Moines September 21, 1934. The assembly was greeted by Mayor Dwight Lewis and Governor Clyde L. Herring. Bishop Bergan, of the Des Moines Diocese of the Roman Catholic Church, gave the prayer. Rabbi Eugene Mannheim gave the invocation and benediction.

A TRIBUTE

Sir Robert H. H. Baird, eminent Irish Freemason and managing director of the *Belfast Telegraph*, passed away on October 8, 1934, at his residence, Park Lodge, Antrim Road, Belfast, after an extended illness.

The demise of this colorful figure removes from public life perhaps the best known Belfast man of his or the preceding generation. Born in the city to

whose progress he so richly contributed, on February 9, 1855, he received his early education at the Model School and the Royal Academical Institution. In 1869 he entered his father's lithographic, bookbinding and publishing firm, embarking upon a remarkably successful business career.

Following the death of his father in 1886, Sir Robert with his uncle, the late Mr. T. D. Baird, conducted the business until the death of the latter in 1890, when he became sole manager of the rapidly expanding business.

When their majesties, King George V. and Queen Mary, visited Belfast in June, 1921, for the State opening of the new Parliament of Northern Ireland, the publisher had conferred upon him, in historic Ulster-Hall, the dignity of Knight of the British Empire. A great sportsman and philanthropist, Sir Robert was widely known and beloved.

During the World War he rendered invaluable service to his country as Irish Representative on the Admiralty, War Office, and Press Committee. This entailed frequent trips to London through submarine-infested waters, but despite these dangers of the deep, as well as the periodic air raids over London, Sir Robert courageously carried on and won for himself a high place of respect and veneration in the hearts of the United Kingdom.

One of the foremost Freemasons of Ireland, he rendered practically fifty years of continuous service to the Fraternity, and it would require many pages to chronicle the numerous and varied positions of trust and honor that he held under the banner of Masonry:

Initiated in Excelsior Masonic Lodge No. 109, in the City of Belfast, in 1885, and Master of that lodge in 1896, he became a member of Lodges Nos. 154, 207, 375 and 432, in the Provinces of Antrim and Down, and St. Bride's Lodge, London, No. 2817, a founder and past master of Motherland Lodge, London, and an honorary member of Ulster Lodge, London, No. 2972. He was one of the founders of Royal Down Masonic Lodge No. 207, Lodge of Research No. 200, and Latharna (County Antrim) Lodge No. 375. A founder and first Master of Press Lodge No. 432, he immediately endowed the leading chairs with generous benefactions to the principal charities of the fraternity.

Sir Robert filled the position of Provincial Senior Grand Warden of Antrim in 1909, and was Grand Registrar and Grand Treasurer of the Grand Lodge of Ireland.

From 1916 he represented the Grand Lodge of Virginia at the Grand Lodge of Ireland and was an honorary member of a number of lodges in the United States, Canada and South Africa.

In Royal Arch Masonry Sir Robert was a Past King of Chapter No. 109, Deputy Grand First Principal of the District Grand Royal Arch Chapter of Antrim, subsequently becoming Grand First Principal, and a representative of the Grand Royal Arch Chapter of Oregon at the Grand Royal Arch Chapter of Ireland.

He was a High Knight Templar in 1889, a member of the Allied Degrees, held the office of Eminent Preceptor of Belfast Preceptory, and a Past Prior of Malta.

A member of the Prince Grand Rose Croix Chapter No. 12, he occupied the chair of M.W.S. in the year 1916, and was one of the founders of P.G.R.C. Chapter No. 15. In this Rite he attained the 32nd Degree.

Of the Masonic charities he was always a most liberal supporter, and held office in many of them. His portrait in oils, presented by his brethren, hangs in the halls at Arthur Square and at Rosetta. To the building fund of the Down Masonic Widows' Fund he was a liberal subscriber.

In the words of the *Belfast Telegraph*: "The world has lost an intensely human and lovable character."

A MESSAGE FROM

THE GRAND MASTER
Abstract of Proceedings of Quarterly Communication of Grand Lodge held at Boston, Mass., on September 12, 1934
"The business transacted at this Communication was of a routine nature and need not be here recorded.

The brethren present had the pleasure and benefit of hearing addresses from the Grand Masters of Pennsylvania, New York, the Province of Quebec, Connecticut, and the Grand Secretary (a Past Grand Master) of the District of Columbia.

The Grand Master, in his address, referred again to the matter of Lodge finances and expressed the wish that before his approaching retirement from office, every lodge might have its finances on a modern and efficient basis, including a surety bond for all financial officers, an annual audit by a competent accountant, if possible a certified public accountant, and the counter-signature of all checks by the Master or one of the wardens.

He spoke also of the very great value of the work of the Service Department and of the service committees in the lodges, reporting that up to the end of July, 37,343 cases had been handled through these agencies.

He devoted a large part of his address to a consideration of Masonic offenses, which follows in full:

"It is to be regretted that, in an institution whose moral precepts are so high, whose purposes are so lofty, and

whose landmarks and rituals approach so clearly and unmistakably the height of religious teachings, it should be found necessary to set up an organization for the trial of brethren for conduct unbecoming a member of our Order. Yet such are the frailties of human nature that it is perhaps to be expected, in an organization as large as ours, there should be at times some, happily few in number, who are so forgetful of our principles and teachings, and of the duty which they owe not only to the fraternity but to society as a whole, that they succumb to the temptations which beset them and by their actions endanger the good name and reputation of Masonry.

"It is inevitable that the standing and reputation of any institution is measured in the eyes of society by the individual conduct of those composing its membership. When therefore, the actions of a brother in his daily or private life are such as to justify the adverse criticism and the proper contempt of public opinion, it becomes at once not only the right but the duty of those entrusted with the government of the Craft to take such steps against the offending brother as may be appropriate and needful to purge our ranks of such undesirables and thus convince the world at large that our Order will not passively condone what society may properly condemn. We are the inheritors of a proud past, and those who shall come after have a right to expect that we shall hand down to them an Institution with fair name untarnished and high reputation unblemished.

"There is, I have found among some, a mistaken notion that since it is the province of the Grand Lodge to try members of the fraternity upon such charges as may be preferred, it is the duty of this body to bring the charges in the first instance. This is not so. The obligation for doing so rests upon the particular lodges and the individual brethren composing them. Unfortunately, however, experience has shown that in the performance of this duty there is, on occasions, a regrettable laxity.

"It should never become necessary for the Grand Master to order the Master of a particular lodge to prefer charges against an offending brother whose conduct has been highly injurious to our reputation. Nor should a mistaken idea of charity toward an erring brother lead us into silence and inaction. Charity is indeed a virtue which we are taught to exercise toward all mankind; but it is a virtue which may be perverted into a vice if it serves as a cloak to excuse inactivity when the fair name of the Craft is imperiled.

"Again, there are those who feel that charges and a Masonic trial reflect upon the Order itself and who believe

that by remaining silent further scandal may be avoided. But a room is not the cleaner because the dirt is brushed under the sofa, nor is there any scandal equal to that of seeming to condone reprehensible conduct. Unpleasant as the duty may be, it must be met if we would maintain the high position which this institution of ours has attained.

"But more often I have found that laxity in this respect is occasioned by a failure to recognize just what constitutes a Masonic offense. Contact with many of my brethren during the past three years, both within and without this Grand Jurisdiction, has shown me that there is a wide variance of thought as to what constitutes unworthiness on the part of an erring brother to be continued as a member of our fraternity.

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Some there are who believe that only acts or omissions in violation of Masonic obligations should be considered Masonic offenses. If by the word 'obligations' is meant those few and simple ties which our Order exacts from its initiates prior to membership, I have no hesitancy in saying that I believe this too low a standard. If, however, the word is broadly construed to include all those moral duties which we owe to God and our fellow men, I might be willing to accept this interpretation. On the other hand, there are some who feel that even if this construction is adopted, it should nevertheless be limited to such acts as might be punished in the courts of politically organized society. Still others believe that such a construction is too narrow and any lapses from a high standard of business ethics should be included, whether such breaches are recognized in the civil courts or not.

"As an illustration of this latter view, we may suppose that a member of the fraternity whom we may designate as Brother 'A', has agreed orally to furnish certain materials and labor to another member, called Brother 'B'. When the work is finished, Brother 'B' declines to pay on the ground that it is not in accord with the oral understanding. Thereupon Brother 'A' brings suit to recover the agreed price, and after a trial in the civil courts it is found by the court that the work was, as contended by Brother 'B', sub-standard, and judgment is entered for Brother 'B'. Not content to let the matter rest here, Brother 'B' now desires to prefer Masonic charges of fraud against Brother 'A'. To me this seems a wholly unwarranted method of invoking Masonic judgment, where Brother 'B' in a purely business transaction has already received adequate satisfaction through the courts. Indeed, I am inclined to agree with the judgment of certain of our sister jurisdictions, who prohibit Masonic trials on charges which merely involve the settlement of business transactions.

"Nor do I believe that every act which might subject a brother to criminal prosecution is necessarily a Masonic offense. To say that a member, who has been adjudged guilty of a traffic violation in the use of his automobile is therefore unworthy to be continued as a member of our Order, would, I believe strike all of us as preposterous. On the other hand, there are many offenses which render the offender amenable to the civil law which should properly, from their very nature, be considered also offenses against Masonic law.

"In this jurisdiction Masonic law is of two kinds: The written law; namely, the Grand Constitutions, and the unwritten law; that is, the common law

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of Masonry. This Grand Lodge has never attempted to set up a written code defining what is or what is not a Masonic offense, except for certain acts or omissions mentioned in the Grand Constitutions. Many Masonic jurisdictions have such codes. Doubtless they have certain advantages, but there is always the inherent danger that a written code may be considered as all-inclusive and consequently inflexible. The virtue of the common law lies in its adaptability to changing conditions, and I believe that the Masonic common law is now, as it always has been, a sufficient and safe guide for us to follow in determining what is or what is not a Masonic offense.

"Our Grand Constitutions, in Section 100, affirms that: 'The common law of Masonry is to be learned from the ancient usages of the Craft as developed and interpreted from and after A.D. 1721. It is the foundation of Masonic jurisprudence.'

"Thus for example, the Ancient Charges say, 'A Mason is obliged by his Tenure to obey the Moral Law.' This is a part of the common law of Masonry. The Grand Lodge of Oklahoma has a code which quotes this sentence, and continues: 'In addition . . . any offense against the laws of God and man involving moral turpitude, is an offense against Masonry.'

"The Code of South Carolina includes 'the commission of any felony, the doing of any act, or neglect of any duty involving the violation of some moral principle, . . . the violation of any of the obligations or teachings of the Institution, which would impair its usefulness or degrade it in the estimation of good people.'

"The Code of Texas says that every violation of the established laws, usages, and customs of Masonry, and every violation of municipal law involving moral turpitude is a Masonic offense.

"There is merit in all of these statements and I have quoted these few of many in the hope that they may help illuminate our problem. The difficulty, however, is not so much in the phrasing of a general principle as in its application to particular and specific cases. I have already indicated certain matters which seem to be insufficient upon which to base Masonic charges. I am convinced that private piques and quarrels arising out of purely business transactions should not be made the basis of Masonic charges. If the element of a willful intent to defraud is not present, the mere failure to pay a debt will not ordinarily warrant the preferment of charges, and even violations of statutory laws are not sufficient if such offenses involve no moral obliquity and turpitude.

"On the other hand, there are certain



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classes of acts and conduct which must clearly be considered Masonic offenses and which impose upon the particular lodges and the individual members the solemn duty to bring them to the attention of this Grand Lodge for trial and judgment. These do not admit of easy classification or definition, yet I yield to the temptation to attempt briefly to consider them.

"Masonic offenses may be of two kinds: First, those which are purely Masonic in origin and character, and secondly, those which are quite unrelated to Masonry except as they may tend to lower the Order in the estimation of the world at large.

"Masonic offenses which are purely Masonic in origin and character are those which violate the written law of Masonry. A willful or habitual violation of the Grand Constitutions, or the Regulations of the Grand Lodge, or by-laws of a particular lodge, are clearly Masonic offenses. A deliberate breach of the Landmarks of Masonry—as for example, the disclosure to the uninitiated of the secrets or the private business of a lodge, is also a Masonic offense. Failure to comply with the sacred ties of our obligations, using that work in its narrower sense, fall within the class of offenses of which this Grand Lodge must take cognizance. None of these offenses, it will be observed, necessarily involve a crime against the public. Nevertheless good order and decorum require that those who are no longer willing to abide by the fundamental principles or regulations of the Craft should withdraw therefrom by enforced severance from membership therein. As to these acts, proof of their willful commission will suffice.

"As to those offenses which are not Masonic in origin and character but which tend to degrade our Institution in the estimation of the world at large, a further element enters. Here the cardinal principle is the safeguarding of the fair name of the Order. It has nothing to do with the internal management thereof. If the act be one which shocks the enlightened conscience of right-minded persons, then it violates the moral law, whether or not it be also a crime, and it is a Masonic offense. It would be impossible to state specifically all of the acts which might fall within this category. Many will readily suggest themselves, while others may not be so obvious; but the tests to be applied are in all cases the same: Are the acts of a member such as may properly be considered reprehensible in the opinion of all fair and decent minded citizens in the community? And, if so, are such acts of such a character that they tend to reflect upon the good name of the Order if, by silence



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and inaction, we permit the offending brother to continue in good standing? If these two questions fairly admit of an affirmative answer, then such acts constitute a Masonic offense and it becomes the duty of this Grand Lodge to take such action as may protect and preserve its integrity.

"It may seem to some that I am expressing mere commonplaces, yet my experience has been such that the exact nature of a Masonic offense is not as clearly understood as it should be. Charges have frequently been preferred where the acts upon which they are predicated are clearly not within the limits of Masonic jurisprudence. On the other hand, lodges and members, on occasion, fail to prefer charges where the acts, although not necessarily Masonic in origin and character, nevertheless reflect most seriously upon our Institution.

"If I seem to over-emphasize the effect which our activities may have upon the outer world, I offer no apology. He is foolhardy indeed who believes he may pursue his daily life in utter disregard of the opinions of others, and certainly no institution such as ours may safely ignore them. Lofty ideals, noble principles, are not sufficient. Our practices must square with our precepts, else is our usefulness impaired and our very existence as a worthwhile organization imperiled.

"For these reasons, I have deemed it proper and desirable to bring this matter to your attention. I hope that this discussion, brief and incomprehensive as it may be, may help illumine a subject frequently imperfectly understood."

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The *Outlook*, from its initial number, as I have pointed out on many occasions, and as a study of the auditor's reports will reveal, has been operated without cost to the Craft. It has always paid its way. This it could do because of a subscription list which in 1926 ran well over a hundred thousand. The money received from subscriptions and from advertising rendered the magazine self-supporting. And far more than self-supporting: out of its

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resources it has made very genuine contributions to grand lodge.

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In the light of these facts we should take a just pride in endeavoring to keep the *Outlook* "in the black," and it is order to maintain this healthy status that a normal degree of activity is now necessary.

Now in the natural course of events the subscription list of a magazine declines steadily month by month; a certain number of subscriptions expire with each issue, and in commercial magazine practice these monthly losses are made good through the medium of a steady and consistent campaign conducted by the circulation department. Month after month, year after year, this steady effort goes on without break. In the case of the *Outlook*, however, we have not been able to make such an effort. With important fund-raising movements before the Craft each year, it was found expedient not to make any attempt to build up the *Outlook* circulation until these and other pressing matters were out of the way.

These problems are now out of the way and I direct the attention and the energies of the Craft to this next and most important task now on our Trestleboard—the *Outlook* circulation. It is regrettable that it has been necessary to hold it in abeyance. No feature in our Masonic life contributes more to the vitality of the Craft in this jurisdiction than does our monthly journal. One has only to travel about among the lodges to realize how important a part the *Outlook* has come to play in our Masonic life. Its fame has gone abroad into other jurisdictions, and from one end of the country to the other, the *Outlook* is regarded as the finest Masonic magazine published. It is devoted entirely to the growth of Masonry in this jurisdiction; its pages are calculated to interest its readers through scholarly articles on symbolism, history and the purposes of the Craft; it places before the brethren each month messages of inspiration from leaders of our fratern-

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ity; it keeps the brethren in touch with what is going on in our various lodges, and translates this information into terms of usefulness by stimulating lodge programs and other Masonic activities. In other words, in the *Outlook* are pooled all of those influences that instruct and inspire the Mason.

It is important that we secure 40,000 new subscribers through the medium of a quiet but steady campaign to be waged during the months of November and December, and for a longer period if necessary. Forty thousand new subscribers will enable the *Outlook* to continue to pay its way until such time as it can be mailed to the entire Craft. I earnestly solicit the cooperation of every brother.

Present subscribers are to be congratulated upon the splendid support they have given. Many of them have been subscribers from the date of the first publication. You, my brethren, who have been so loyal to the magazine, can render still further help by encouraging other brethren in your lodges also to subscribe. The plan which I have submitted to the masters provides that in each lodge there shall be a committee to solicit subscriptions, and every brother can make a real contribution to the advancement of Masonry in this jurisdiction by co-operating with the committee in every possible way.

Our Masonry is being tested constantly. As Grand Master I challenge 40,000 Masons to measure up in this regard."

R. ELLIOTT OWENS,
Grand Master, N. Y.

ANOTHER VETERAN

CONWAY LODGE No 65 A. F. M.,
CONWAY, SOUTH CAROLINA
Oct. 15, 1934.

Alfred Hampden Moorhouse, Editor,
MASONIC CRAFTSMAN,
Boston, Mass.

Dear Sir:—

In September number of MASONIC CRAFTSMAN I noticed with interest the longevity record of membership in our fraternity of Bro. Paul Truitt and others.

We, too, have a veteran in our Conway Lodge No. 65, A.F.M. (S.C.), brother Moses Floyd Sarvis, who was made a Mason in our lodge in 1867; he was 98 years old on January 12, 1934. He says for 65 years he was not confined to his bed for a single day because of sickness—he is still active and enjoying good health. Served through the confederate war and was advanced to the rank of Captain.

You may print this in MASONIC CRAFTSMAN if you care to.

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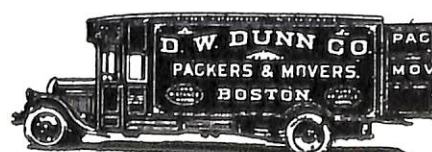
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"BOSTON RETICENCE"

Criticism of so-called "Boston Reticence" by a breezy Westerner who objects to what he calls the frigid dignity or natural aloofness of the inhabitants of the "Athens of America," recall a story. A Western Speaker told of a little girl who was about to depart for a visit to her Uncle in Boston. She is reported to have said: "Goodby, God, I'm going to Boston." The next speaker said that his predecessor was mistaken. What the girl really said, he insisted, was: "Good, by God! I'm going to Boston."

NEW FEDERAL INCOME

TAX PROVISIONS

In view of the radical change contained in "The Revenue Act of 1934" relating to the treatment of "Capital Gains and Losses" by the taxpayer, and because of the apparent confusion that lies in the public mind, it seems desirable that an attempt be made to explain the change in simple language and by means of concrete examples.

Section 117 of the new law provides for treating the gain or loss from the sale or exchange of "Capital Assets" by a taxpayer, other than a corporation, according to the length of time he has held the property. All property (including stocks and bonds) is considered "Capital Assets" regardless of how long held, except stock in trade or property which would be properly included in the taxpayer's inventory, or property held by the taxpayer primarily for sale to customers in the ordinary course of trade or business.

It is to be noted that the provision in previous laws, taxing capital gains at 12½%, and allowing losses at the same rate where the property had been held for more than two years, is omitted in the above definition which brings all sales into definite graded classes.

Now the tax on capital gains is computed at normal and surtax rates. However, if the property has been held for more than one year, only a certain per cent of the entire gain is taxable, and losses are allowed only in like proportion.

The following table shows the percentage of gain and loss which the law recognizes—

- 100%, if the capital asset has been held for not more than one year.
- 80%, for more than one year, but not more than two years.
- 60%, for more than two years, but not more than five years.
- 40%, for more than five years, but not more than ten years.
- 30%, for more than ten years.

However, losses are limited to the amount of \$2,000 above the proportional gains and in no case may they be taken in excess of this amount.

To illustrate, assume that Mr. Brown and Mr. Smith have 1934 ordinary taxable net income of \$20,000 each, that they also have capital gains and capital losses which fall within all the classes, as follows —

	Actual Gain	Actual Loss	Recognized Gain	Recognized Loss
Mr. Brown				
A. 100%	\$1000	\$500	\$1000	\$500
B. 80	1000	500	800	400
C. 60	1000	500	600	300
D. 40	1000	500	400	200
E. 30	1000	500	300	150
	\$5000	\$2500	\$3100	\$1550

	Actual Gain	Actual Loss	Recognized Gain	Recognized Loss
Mr. Smith				
A. 100%	\$1000	\$3000	\$1000	\$3000
B. 80	1000	3000	800	2400
C. 60	1000	3000	600	1800
D. 40	1000	3000	400	1200
E. 30	1000	3000	300	900
	\$5000	\$15,000	\$3100	\$9300

Mr. Brown has an actual gain of \$5,000 of which \$3,100 is taxable—his actual loss is \$2,500 of which \$1,550 is allowed. The net result is a gain of \$1,550 which makes his income \$21,550 subject to normal and surtax rates.

On the other hand Mr. Smith has an actual gain of \$5,000, of which \$3,100 is taxable—his actual loss is \$15,000 of which \$9,300 is recognized. The net result is a loss of \$6,200 but since \$2,000 is the maximum loss allowed by statute where the losses exceed the gains, his taxable income becomes \$18,000 subject to normal and surtax rates.

Speaking generally, it appears that when a taxpayer's recognized gains exceed his recognized losses, the net gain increases his ordinary taxable net in-

come subject to normal and surtax rates (eg Brown) and when a taxpayer's recognized losses exceed his recognized gains, the net loss, not in excess of \$2,000, reduces his ordinary taxable net income subject to normal and surtax rates (eg. Smith)—*Business Review*.

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ALL SORTS

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THE LAW OF COMPENSATION (Emerson)

An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as spirit, matter; subjective, objective; motion, rest; yea, nay. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. For everything you have missed you have gained something else; and for everything you gain you lose something. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed in certainty and silence. Give and it shall be given you. Curses always recoil on the head of him who imprecates them. If you put a chain around the neck of a slave, the other end fastens around your own. A man cannot speak but he judges himself.



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